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THE most serious problem of the moment is to change the public mind, to shift religious education from a back eddy interest to the main stream of vitally important human concern. The first step will be to make religious people realize there is no hope of a religious world without religious education. And then we must, somehow, convince the church that religious education is something more than a vague desire that we might have better children; it means institutions, educational machinery, and money.—*Henry F. Cope.*

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Editors' Outlook

EPOCH-MAKING is an emphatic term. If carelessly used it becomes extravagant. But it applies without reserve to the Nineteenth International Sunday School Convention held at Kansas City in June. The reorganization of religious-educational forces there consummated binds together in one effective, interdenominational body the combined Sunday-school constituencies of America. All hail to the new organization! It is born in the fullness of time, at a turning point in human history, in a land of freedom and of democracy in religion. Its task, which is ready to hand, is the more effective inculcation and the wider dissemination of the Christian view of God and the world. For upon the firm establishment of the Christian faith and its practice in the daily life of all peoples depend the extension and perpetuity of our Christian civilization. The tools of the organization, likewise ready to hand, are the approved materials and methods of educational evangelism. Its officers-elect are trained and tried leaders who command the confidence of every one.

WHAT'S in a name? All, certainly, that is put into it by those who give it. A name means much at least when fond parents are choosing for an infant son or daughter. It means much also when enthusiastic toilers in a given field choose a name for the organization that is to give corporate expression to their high endeavor. The name is a symbol which men may use with or without duly pondering its intended significance. Pondering, however, may be useful. It would seem to be so in the case of the new organization born and christened at Kansas City on June 23 of this year.

"INTERNATIONAL Sunday School Council of Religious Education" may be, and in all probability will be, popularly abbreviated to International Council of Religious Education. But the full name is not without significance. It indicates that the scope of activity of the organization is broader than America; and it preserves the best traditions of both of its illustrious predecessors, the old International Association and the Sunday School Council. As the International Council it becomes the one appropriate agency of federation for the effective cooperation of various organized national, state and provincial, as well as denominational, groups. The Canadian Council of Religious Education, as well as the California or Pennsylvania State Sunday School Association or the Board of Sunday Schools of the Methodist Episcopal Church should be a working unit in the larger International Council. The chief promoters of the new organization, at least for the immediate future, must be the Sunday-school folks who are its original sponsors. Therefore it continues to be a Sunday School Council in the larger field of religious education. Gradually, as the meaning and forms of religious education expand beyond the narrow limits of a brief Sunday session for religious training and come to include home and community training activities both on Sunday and through the week, the personnel of the working force and the staunch promoters of this International Council of Religious Education will naturally come to include all who believe in religion as an essential factor in education; and in education as the most effective agency of Christian progress.

NAMES to conjure with in religious education are those of the President and Secretary-elect of the International Council of Religious Education. William Oxley Thompson, D.D., LL.D., Presbyterian clergyman, and since 1899 President of Ohio State University at Columbus, is the newly elected President. All who know Dr. Thompson appreciate the rare combination of evangelical faith and statesmanship that set him apart as a natural leader in this important field, in which he has already served during the last four years as President of the International Sunday School Association. The Secretary-elect of the new and larger organization is Hugh S. Magill, LL.D. Dr. Magill is a Methodist layman and an educator of national prominence. He will assume the duties of his new position some time during the current month of September. At that time he will relinquish the General Field Secretaryship of the National Education Association, in which position he has served since 1919, with headquarters at Washington, D. C. In another issue THE CHURCH SCHOOL will present special communications from both Dr. Thompson and Dr. Magill to the church-school forces represented in the International Council of Religious Education, the plans and activities of which will in the future be given large space in the columns of this publication.

MANY Americans were gratified at the announcement a few months ago that our government had consented to join England, France and Italy in an investigation of atrocities committed in Turkey during the recent war between the Turks and the Greeks. The investigation was agreed upon after detailed reports had been received of the sufferings of civilian Greeks, especially women and children.

America's interest in Near East peoples and policies is due not alone to her desire for justice for the oppressed, but to the fact that under the protection of American Relief Workers are more than 100,000 children.

If there can be conducted an investigation which will lead to a unified policy in regard to the Near East it will mean much to the future of the Turks as well as the Christian minorities.

PLANS and programs for week-day religious instruction are the dominating feature of this issue of THE CHURCH SCHOOL. Space limitations have not permitted a complete presentation of facts concerning present-day practice in this important field. The discussion will therefore be continued in the next issue, which will in addition present articles of special timeliness on the Present Status of Prohibition Enforcement and on Teacher Training. There will be a Christmas pantomime entitled *The Soldier of Bethlehem*, to be followed in November and December by a rich variety of Christmas suggestions.

The Heart of the Convention

THE Kansas City convention of the International Sunday School Association made it very evident that from the present day the church has determined that the church school shall be an educational institution of a high order. It will be required to preserve everything of value in its heritage while transforming itself to meet the needs and demands of the new day.

"Reorganization" was the keyword of the Kansas City convention. From that point of view the outstanding feature of the convention was "the merger" of the Sunday School Council of Evangelical Denominations and the International Sunday School Association. This accomplishment in itself marks a new era in religious education. But while the new organization was forming, a new spirit was born to animate it. Without this new spirit the new organization would have been mere form without power. To express this feature of the convention a new "key word" might have been used, "religious education." This new spirit was as evident as was the fact of a new organization. There was as much satisfaction over the one as over the other.

The Kansas City convention means, therefore, that the church expresses through the new organization its acceptance of the obligation of the whole spiritual welfare of all of its members. The church has been content for a long time to be able to confer upon men a blessed experience of the forgiveness of sins, and to preserve them in holiness during this life, and to sustain them with the hope of immortality in a heavenly home.

But at the Kansas City convention the church declared its willingness to undertake to fulfill its obligation to make saints out of sanctified persons by that spiritual transformation which comes only through the renewing of the mind. The church now recognizes that men must grow in grace between the time of a past experience of being saved and a future state of eternal salvation.

The renewing of the mind that enables one to grow in grace and in the knowledge of the Lord Jesus Christ and to approach his stature of spiritual maturity is what we call religious education. Submission to such education is the badge of discipleship. Such disciples are only those who waken morning by morning and open their ears to be taught.

The church now speaks for the home in religious education and organizes and equips the church school to discharge this function properly. This does not mean, as some would say, that the Christian home has surrendered its obligation to teach religion to the children. The church school in religion means what the public school stands for in secular education. The community discovered that it would give its children a better education through community support of the public school than they could have privately in their individual homes. The family has also discovered that by community cooperation through the church school the children can have a better type of religious instruction than they could have individually in the home. The growth of the church school, the increase of its power, and the extension of its operations have come about, therefore, in the demand of the Christian home.

The Christian home says to the church school what it has already said to the public school, "I charge you to serve me by making my children what they may be." Therefore the home has demanded that the church school must do more and better work, and not apart from the home but with it and for it.

In 1908 the Sunday-school convention meeting in Louisville, Kentucky, authorized the use and publication of a fully graded course of lessons. This at once required the school to grade itself as regard pupils, curriculum, and worship. This requirement was laid upon the International Association by the Christian homes of America which were only waiting for an opportunity to help the church school make this advance step.

In very recent years the church has been awakened to the possibilities of using a portion of the child's public-school vacation period for the purpose of religious instruction. The rapid response to what the church is doing in this regard advertises the wide need and the strong desire for this advance in Christian education.

Every step of the ascent to that which is higher reveals new areas which may be occupied. And so upon the vantage-ground of the vacation church-school idea comes the demand for week-day religious instruction. The church, speaking through the new association, is already diligently preparing to meet this need. Methods are being tested, and curricula are being formulated, and lesson and teaching material is being published.

The obligation to undertake some sort of week-day instruction is generally accepted. The possibility of any church doing some of that kind of work cannot now be questioned. The right of our boys and girls to receive religious instruction along with their public-school instruction is undeniable. And here, as in other cases, "the need of the pupil is the law of the school."

Week-day religious instruction will soon become a part of the program of every self-respecting church. Pastors will be reorganizing their ministry so that it will include teaching as well as preaching and pastoral visitation. Teachers will give diligence to present themselves before God as workmen that have no need to be ashamed. Church architecture will promptly respond to this need, as it has accommodated itself heretofore to the rapidly changing needs of the church and the church school. In the meantime, the International Lesson Committee is diligently considering the preparation of a curriculum that will include not only the school session on Sunday, but week-day sessions of the church school.

Week-day religious instruction is not the last word in the religious education which the home commissions the church to undertake. It is evidently only the next step. It will be found to be, as other advance operations of the church school have proved to be, a preparation for something larger and higher in religious education. The time to begin is now, if we would not delay the larger developments which the future withholds from our eyes.

All of this comprehensive scheme of religious education, and more which will soon appear, was in the heart of the Kansas City convention, speaking for the church.

MARION STEVENSON.

Week-Day Religious Instruction

Its Present Status in the United States

THE movement for week-day religious instruction has made notable progress during the present school year. A year ago there were about fifty communities carrying on this type of work. During the past year the number of communities so engaged has increased to over two hundred. The movement is therefore developing at more than a fourfold ratio. The number of individual schools is between six hundred and seven hundred. The exact number of children receiving week-day instruction in these more than six hundred schools cannot be exactly known, but careful estimates indicate that it cannot be less than fifty thousand. The week-day church school is thus rising to a place of importance among the educational agencies of the church.

A careful analysis of the plans of organization in the new week-day church school enterprises of the year reveals the fact that the churches are rapidly taking over week-day religious instruction as a part of their regular program. Those types of week-day church schools, which make the giving of week-day religious instruction a task of the individual church, are growing more rapidly than those types of organization which make the giving of week-day religious instruction an interdenominational or a community task.

In this respect the week-day church school is following the course of the Sunday school and the Daily Vacation Bible School. The Sunday school has its beginnings outside the regular activities of the church. Few denominations took any official notice of it for fifty years or so. Then the Sunday-school movement was taken over by the denominations and its work became the major part of the educational activity of the individual church. In like manner the Daily Vacation Bible Schools had at first no official relationship to the church. Now these summer schools of religion are rapidly becoming an agency whereby the individual church offers to its children a larger and better program of religious instruction and spiritual nurture.

Up to the present year the week-day church school has been to a large extent an interdenominational or community enterprise; an undertaking in which individual churches were interested and in which many of them cooperated. During the last year the churches entering the movement have, for the most part, put on week-day religious instruction as a part of their regular educational work, seeking in most cases to work out some scheme of correlation between the week-day instruction and the Sunday instruction.—*Walter Albion Squires, Director of Week-day Religious Instruction, Presbyterian Board of Publication and Sabbath School Work.*

Aims—A Symposium

The following statements were carefully prepared by experienced educators who are related in a variety of ways to the movement for week-day schools of religion. They were originally published in *Religious Education* as a basis for discussion at the Chicago Convention of the Religious Education Association.—*The Editors*

NO more pressing task confronts workers in religious education today than a definition of the aims of week-day instruction in religion. If this widespread movement is to be wisely guided, and if we are to be able to measure and evaluate results, we must know what we are trying to do through the week-day program.

Any statement of aims, to be immediately helpful, must not be so *general* that, while indisputable perhaps, it has little or no value as a guide to procedure; it must not be so *detailed* as to fit only into particular situations and so fail of wider application.

These aims are a part of the more general aim of religious education as a whole. They arise from two sources which are in the end but two aspects of one single situation: (1) the personal needs of the individual in his spiritual growth and ethical development; (2) the religious needs of society as expressed in its present institutions, activities and relationships.

The fundamental aims of week-day religious education will include the following:

1. To meet the universal need and increasing demand for dynamic religion to act against the widespread immorality and deterioration of ethical standards characteristic of the present.

2. To give religion its rightful place in the whole scheme of the child's development and education and so insure its presence as a working principle in later life and character.

3. To secure the time and frequency necessary for lodging the religious information, for training the religious attitudes, and for establishing the religious habits and skills required to vivify and spiritualize the ethical virtues by religious motives.

4. To secure for the teaching of religion such educational standards as will command the respect of the pupil and place the religious aspect of his education on a par with other phases.

5. To bring under the influence of religious instruction many who are at present untouched by the agencies of the church.

6. To build into our national life and ideals the basic

biblical and ethical concepts underlying Christianity and commonly accepted by all denominations as the foundation of Christian character and good citizenship.

7. To unite the churches in a great common task, thereby helping to break down the barriers of extreme denominationalism and disunity which now interfere with religious work and progress.

8. To help the church to see that if it is to fulfill its destiny it must change its emphasis and become a teaching instead of a preaching church.

9. To join hands with all other educational agencies of the church, seeking to correlate aims and activities at every point possible to the end that, though the agencies may be many, the program of religious instruction offered the child by the church shall in the end be one. —*George H. Betts, Professor of Religious Education, University of Southern California.*

Individual, Social, Institutional

The following categories overlap but will serve to indicate, briefly, the aims of week-day religious education:

1. *Life-individual:* To provide training supplemental to that of the public and the church school which will develop attitudes and ideals of personal integrity, justice, fair dealing, mutual respect, honesty, truthfulness, honor, service, kindness and those other virtues which make for the largest moral self-realizations. These ideals are to be permeated with loyalty to God. In short, to provide a considerable percentage of the youth of America a religious background for right behavior.

2. *The Social Order:* The aim of week-day religious instruction is to supplement the "ministry of education" for the church; to establish social control through ideals established in childhood and nurtured carefully throughout youth; to maintain such close relationship to the churches, and they to the movement, that the children will want to relate themselves to their respective churches which will continue their religious nurture throughout life. In short, to develop a generation who live under the constant guidance and propulsion of religious ideals, and thus achieve the highest social usefulness.

3. *Institutional:*

a. To develop an American system of education which recognizes the separation of church and state and which provides for religious instruction as an integral part of education.

b. To put religious education on a par with public education pedagogically, by employing trained teachers whose lives are motivated by religious ideals.

c. To give to the youth of America a background of religious facts and to develop those attitudes toward God and right living which will make the adults worthy to constitute the church of the new day.

d. Week-day instruction on a community basis will interest a considerable percentage of the whole group and will teach those general facts of religion and develop those attitudes toward God which may be used by practically any church in the community. The various churches will give what denominational instruction they choose in the church school on Sunday.

The aim of week-day religious education is fundamentally consistent with those values contained in the statements, "What is put into the first of life is put into the whole of life," and "What is wanted in the life of a nation must first be put into its schools."—*N. F. Forsyth, Superintendent of the Calumet District Schools.*

Appreciation, Conduct, Character

1. To take advantage of the impressionable years of childhood for instruction and training in religion and morals.

2. To supplement the curriculum of the public schools by providing instruction in religion and morals for all the children.

3. To provide the means necessary for efficiency in religious and moral training, such as:

a. Suitable subject matter, biblical and extra-biblical.

b. Teachers especially fitted for the work in personal character, religious attitudes and pedagogical training.

c. The best methods in teaching.

d. Suitable rooms and equipment.

4. To impart true ideas, about—

a. God, his nature, his attitudes toward man, his expectations of man.

b. Man, his nature, his goals in character, his relation to God and to his fellows.

c. Life's real values.

d. Society, especially as the kingdom of God on earth.

5. To develop in the child a keen appreciation of the above truths and a proper sense of obligation toward them.

6. To train the child in appropriate daily conduct to the end that he may be an intelligent disciple of Christ and a worthy citizen of his immediate community and of the world.

7. To make every possible contribution to that ultimate goal of all religion and morals—a Christlike character in every child.—*William Grant Seaman, The Gary Board of Religious Education.*

Making Religion Real

The week-day church school is a proposal to carry over the mental set from general education to religious education. That mental set is the result of public authority, public sentiment, required attendance, trained and paid teachers, curricula and methods approved by the experts, and traditionally established school hours. All these factors are retained in the week-day church school. The pupils come there in the same state of mind in which they come to the public school, with an additional stimulus of new subjects and new teachers.

At once the subject of religion is given its place among the real things of life. With most of the children it has not hitherto stood better than a half-recognized aspirant to that rank. With the new prestige which this school gives to religion in the minds of the children, and many of the parents as well, it becomes possible as never before to teach and to train children in religion.

The actual aims, methods, and materials are of course very diverse, depending on the responsible leaders in the local schools. The general aim is a development and refinement of the spiritual life and moral character of the children.—*William James Mutch, Ripon College.*

Standardization, Grading, Extension

The fundamental objective in all education may be simply stated as the knowledge of, and appreciation of truth. All education, whether it be secular or religious, and I do not see any sharp dividing line between them, must set up some such objective.

The persons who have been given the responsibility of the direction of these schools have conscious aims subordinate to the one big objective mentioned above.

To bring the standards of teaching in schools of religion up to those of the public school at least is one of the aims of these directors. Public-school authorities are demanding that if the time of the child is allowed for this teaching, those who do it must have been trained in the art of teaching. These authorities will not be satisfied if it is done no better than it has been done in the average Sunday school. They must be guaranteed that the time of the child will be well and wisely spent.

To adapt the subject matter of lessons to both the chronological and mental age of the child taught. This requires grading. The old hodge-podge method of teaching the same lesson to the children of the Beginners' Department which is taught to the adults of the school, has been a conspicuous failure and has resulted in the most distressing ignorance of the Bible on the part of our young people who were thus trained. Even a difference of one year in the children's ages, who are compelled to be in the same class, is a serious handicap.

Aside from the religious and moral value of the Bible content, the stock of knowledge acquired from the Bible has such large value in the interpretation of literature and other forms of art that no one can be considered educated who is ignorant of this knowledge. There are difficulties in the way at present of the public-school authorities taking up this work; we must meet the demands without encountering these difficulties. Thousands of children are entirely without any religious training. Week-day schools give this training to large numbers who otherwise would be without it.—*Charles M. Brunson, Superintendent Week-Day Bible Schools.*

Cooperation, Self-Expression, Citizenship

The aims of the school in this first year were:

1. To teach the pupils more of the Bible and to broaden their religious experience, realizing that the one hour on Sunday was not enough for these things.

2. To create public opinion among the parents and children concerning the importance of the church as an institution which is interested in the education and well-doing of its boys and girls; to create a love for the church and an interest in it as a good place to come to during the week as well as on Sunday.

3. To prove to the community and to ourselves that the neighborhood churches would establish a school and work together for a common purpose in harmony.

This year we have enlarged our aims for the school:

1. We still want the child to know more about the Bible from the standpoint of its historical background, its literary value, and its Christian teachings.

2. We want the children to learn that the church is interested in their problems and that the church is for the child to use through the week as well as on Sunday.

3. We want the child to learn the Bible and to study religion through handwork, dramatization, Bible story-telling contests, motion pictures, notebooks and the stereopticon, as well as through the Book itself.

4. We are training the children in worship with the aid of well-chosen Scripture readings, hymns, stories and talks and prayers.

5. We aim to make the child feel at home in the church environment so that his church life will become a part of him.

6. We are not consciously attempting anything entirely different from the Sunday-school program. We are sure, however, that we are not repeating the Sunday lessons and *vice versa.*

7. We are aiming further to demonstrate the ability for, and wisdom of, community churches working together, the best teachers of each making their contribution rather than each church using such talent as it may have.

8. As the school progresses we are making it a community center for training boys and girls in Christian citizenship by giving to them broader opportunities for performing acts of service and leading in pupil activities.—*George S. Yaple, North Woodward Week-day Schools, Detroit.*

Growth in Grace and Knowledge

The Aims of The Protestant Teachers' Association are:

1. Through the medium of song, story and study of the Bible to help all the children they can reach, to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ"; and to do it in a well-trained and progressively efficient manner.

2. To cooperate with all other agencies having a similar aim, helping in all ways possible to strengthen their hands.

3. To work toward a time when every church in New York City shall realize that its church school is the most necessary and fundamental part of the church work, and use its best resources in carrying out a program of real religious education for the children of its community. —*Mary W. Newton, Educational Director, The Protestant Teachers' Association, New York City.*

Citizenship, Religious Inheritance, Fellowship

1. First of all, we hope to produce changes in the children so that they become thoughtful, intelligent, active Christian citizens at home, at play, at school, at work, at church, in the street or the community. Christian citizens who are gaining habits of action so that such petty matters as to whether one shall take the largest piece of cake, how one shall spend a dollar, how one shall treat his sister as well as the more important considerations of how one shall spend his leisure time, what one's responsibility is toward his neighbors, are faced in the light of the ideals of Christ. Christian citizens who from thousands of habits generalize so that they have a rich, full conception of what the Christian virtues (such as honesty, love, reverence, service, truthfulness) include; so that they act on the basis of this knowledge. Christian citizens who as boys and girls gain the help, as a source of control, which comes from a knowledge of the religious experiences recorded in the Bible or elsewhere, from the ideals of Jesus, or from fellowship with the heavenly Father through prayer or praise.

Not only does our school hope to help the boys and girls solve their daily individual problems as Christians, but we also hope to help solve their group problems. If at school the ideals held or practiced in regard to honor in examinations are not the highest we hope that our boys and girls will, in a friendly, cooperative spirit, initiate a movement that will tend to better these ideals. Just so we will hope that later on as adults these boys and girls will strive to change society so that the kingdom of God may be more nearly realized. We hope that, in both individual and group problems, there will be recognized, as an aim, the need of a constant religious growth so that each individual and each group will be continually opening up new lines of religious activity. For we maintain that if boys and girls solve childhood's problems on the basis of Christian principles they will as adults be more ready to accept their responsibility as "mature Christian citizens working for a democracy of God."

2. Correlative to this view of Christian citizenship is the conception that the children in the week-day school of religion must acquire the essentials in that fund of information which makes up our religious inheritance. Much of the information is gained as motive for duties as Christian citizens. The source of much of it is the Bible. Any adequate scheme of religious education, however, needs to include not only the essential facts from the Bible, but also the essential facts in the religious inheritance in music, art, and literature. Lives of men, as St. Francis of Assisi, or Livingstone, or Grenfell; stories of the Crusaders and the Holy Grail; pictures, as the Last Supper and Pilgrims Going to Church; music, as the famous old hymns, the *Messiah;* these and much other material will help to give an intellectual background for rich, full religious experience.

3. In the third place we feel that our school should provide experiences in worship which make possible a fellowship with the Father in so simple a matter as the enjoyment of a sunset, or in the pleasure derived from reading a good book; experiences which provide a conception of full communication with God; experiences which make companionship with the Father so real that all activity is carried on with and through him.

These experiences, then, of solving life problems as Christians, of gaining the essential information of the religious inheritance, and of fellowship with God, we feel that our children need in order to "have life and to have it more abundantly."—*Edna L. Acheson, Tonawanda, New York.*

Aims in the Light of Experience

The following paragraphs are taken from the verbatim report of the discussion of this topic at the Chicago Convention of the Religious Education Association. They reflect the uncertainty or at least the diversity in thinking of those present. — *The Editors*

The Layman's Point of View

TWO aims are uppermost in the minds of the church-going public: 1. The teaching of the Bible, and, 2. The leading of boys and girls into some form of unique Christian experience and activity, and to increase the membership of the church.

There is great need of evaluating aims with reference to social living.—*D. W. Stafford, Naperville, Ill.*

Confusion of Thought

We are meeting with confusion of thought and effort, due to the fact that the popular conception of the aims of the week-day school is at variance with the purpose of the trained educator. We are aiming primarily at Christian character and Christian living, combining, we hope, in a fair way, a program of definite, consistent instruction that centers about a definite curriculum with activities which call for such attitudes and appreciations and ideals as will result in the development of Christian character and conduct.—*F. M. McKibben, Evanston, Ill.*

Christian Nurture

Christian nurture is our big aim. In order that a child may be like Christ he must have the qualities of Christ. What are these qualities?

1. He was *informed.* Therefore we must train our children along informational lines.

2. Our Lord was continually quoting from Scripture. We must store our children's minds with *memory work.*

3. Our Lord was *loyal* to his church; he kept its feasts and fasts. Can we teach church loyalty in a community school?

4. Our Lord was *prayerful.* We must train children along devotional lines.

5. Finally, we must train them in Christlike *service.*

—*Vera L. Noyes, Chicago, Ill.*

Teach the Bible

The name, "Week-day Religious Education" is a misnomer; it should be, "Week-day Instruction in the Bible." The public school has the child twenty-five to thirty periods a week and we have the child one period. The Bible is just packed full of human religious problems that have shot up from the experiences of the human race. If we can get that material across to the child, then we will rest our case on the ability of the spirit in the Bible to speak for itself.—*J. L. French, Toledo, Ohio.*

Interpretation of the Christian Religion

If we are going to try to perpetuate the Christian religion, we must take Christ as our Guide, but if we are to teach the child to become Christlike we must teach him through the instrumentality of the Word of God. I consider the Word of God something bigger than merely the words of God.

What is the Word of God? We have to *interpret* the

words of God, to get at that. It is necessary that we preserve the liberty of individual interpretation, and we cannot do that by developing any composite system. We must provide opportunity for the various religious bodies to give their interpretation of the words of God in order that we may know the Word of God and develop the child into a Christlike being.—*H. L. Lawrence, Menominee, Michigan.*

Ideals in the Form of Personality

As Christians, seeking to promote religion, we must have personality for our ideal—the ideal personality of Christ. This is the teaching we must give to children, to get them to realize things. Mere ideals will not save the world, we must have ideals made concrete in the form of personality.—*J. A. Verburg, Field Representative of the Presbyterian Church.*

The Promotion of Christian Citizenship

One of the aims of week-day religious instruction is the promotion of Christian citizenship. That can be taught only as we are able to make vital contacts with such citizenship.—*W. I. Lawrance, President Unitarian Sunday School Society, Boston.*

Behavior, as Aim

Our feeling has been that behavior is the main goal in week-day instruction, the thought lying back of that being that religion has worth to the extent that it functions in life. That being the main goal, we have felt certain that by-products would result, and that one of these by-products is social control of those who are educated religiously. Another by-product would be the development of an American citizen who would provide for the separation of church and state, but the uniting of religion and life.—*N. F. Forsyth, Superintendent of the Calumet District Schools for Week-day Education, Chicago.*

Aim of Week-Day Schools Must Be Specific—Not General

What place is the week-day school to occupy in the whole scheme of religious education? We are very much in the dark in this particular. Many schemes are suggested, among which are these:

1. To supplement the Sunday school. That seems to be the main object in most cases.
2. To teach the unchurched.
3. To bring the experience of religion into more direct touch with the week-day experiences of the children.
4. To give the element of frequency more significance in the total program of religious education.

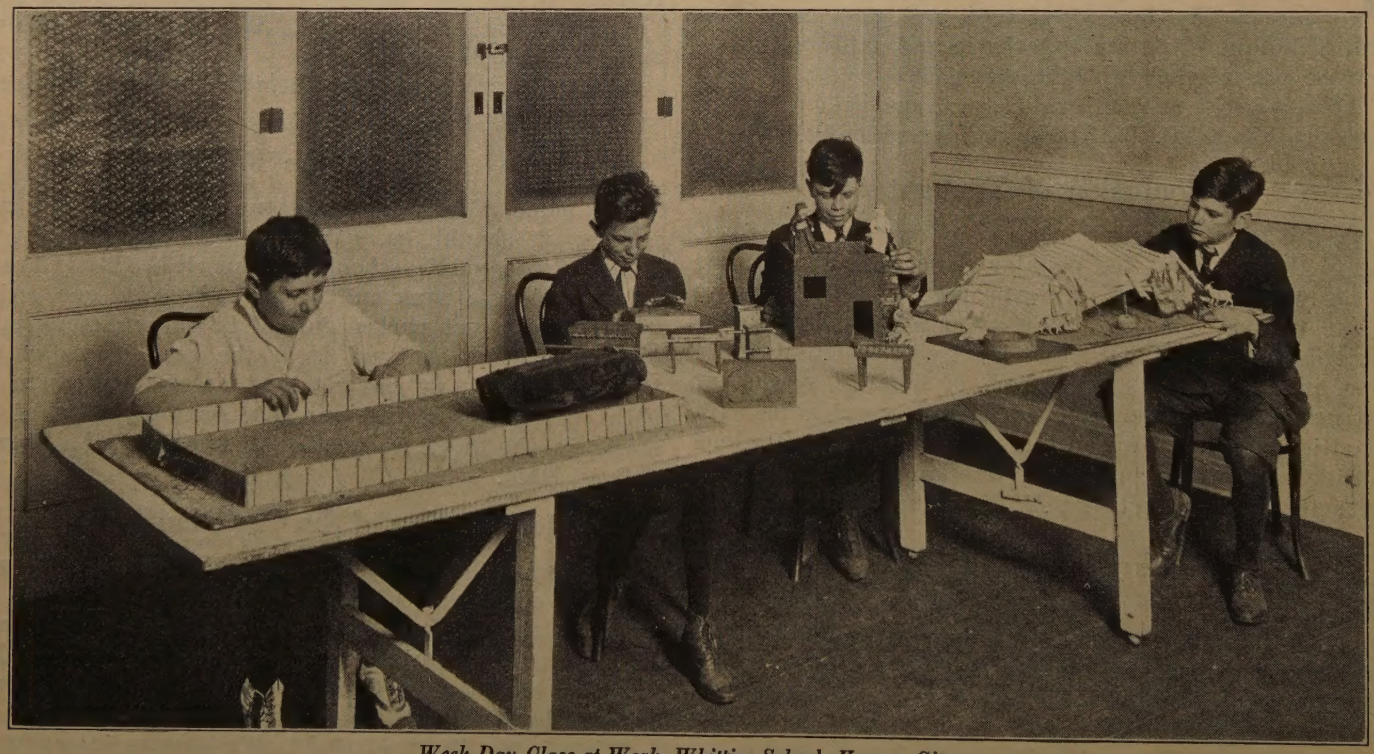
The most important question is, What specific contribution can the week-day school make to the total program of religious education?—*Hugh Hartshorne, Union Theological Seminary.*

Remedy Defect in Secular Education

The week-day school aims to remedy the defect in our general educational scheme. Notwithstanding the fact that we feel religion deals with the things that ought to be supreme in society, we give twenty-five hours a week to the secular education of our children, and only one hour a week to their religious education.—*J. Hershey Sneath, Yale University.*

Consensus in Regard to Aims Possible

I sometimes wonder whether we shall ever be able to arrive at a really well-defined aim in religious education, any more than we can hope to arrive at a unanimous interpretation of the Bible. Religious education is based upon the Bible and our interpretation of this task will suffer as many variations as there are interpretations of the Scriptures.—*Frank W. Field, Batavia, Illinois.*



Week-Day Class at Work, Whittier School, Kansas City

An Evaluation of the Aims of Week-Day Schools

By Benjamin S. Winchester

As one scrutinizes the aims of week-day schools of religion, he is driven to two conclusions: 1, that these schools owe their existence to a widespread and growing conviction that our present efforts at religious education are inadequate, and, 2, that the aims around which these schools are being organized, and which are to determine their curricula, methods of teaching, organization and administration, are not essentially different from those which lie back of the other agencies of religious education, such as the Sunday school, for example. Let us consider briefly the significance of these conclusions.

I. *The Conviction that Present Religious Education Is Inadequate.*

It is judged to be inadequate on various grounds. First, the conditions in society indicate that this is true. The prevalence of crime, the loosening of moral restraints, the evidences of selfishness and greed, the emphasis upon rights rather than upon duties, the injustices and barbarities of our boasted civilization, the dependence upon force rather than upon reason and persuasion as a method of settling disputes—all these indicate that something is radically wrong with us, and religious people are impelled to believe that these symptoms point to a need of more religion and reveal shortcomings in our religious education.

This conviction is deepened as one looks closer. It is discovered that a very large proportion of our population is quite outside the range of immediate educational effort. These 27,000,000 are untouched by religious education of any systematic kind simply because they do not go to church or church school. Moreover, those who do go seem to gain but little. The report on *Religion Among American Men* was a startling revelation as to the place which religion occupies—or fails to occupy—in the consciousness of the average man, for the draft gave us a cross section of the young manhood of America.

We seem, therefore, to be compelled to admit that our efforts at religious education thus far have fallen far short of producing the effects, either in the individual or in the society at large, which must be produced if this world is to be a satisfactory one in which to live. Life now is too hampered, too subject to limitations and disturbances which cause widespread annoyance and suffering. Militarism, industrial warfare, partisan politics, competitive commercialism, exploitation of the weak by the strong, the lust for and the misuse of power, class hatred, race antagonism, domestic tragedy and the crime in high places and in the underworld—all these are far too prevalent in our so-called Christian civilization and we seem incapable of avoiding them. They are beyond our control.

The hopeful aspect of the situation is this. Not only is there a hunger for a less restricted, more abundant life, but the very movement toward week-day religious education is evidence of the belief that this bad state of things can be improved, through religion and by means of educational methods. The abundant life we hope for is, must be, attainable. If we have had too little religious education, let us have more of it. Let us bring more people under its influence. Let us devote more time to it. Let us make our discipline more thorough. Thus far, we should all find ourselves in substantial agreement.

II. *The Assumption that Present Needs Will Be Met by More Religious Education of the Same Sort.*

It is perfectly natural that the persons who are convinced that more religious education is necessary should proceed to expand along lines already familiar. Let us teach more Bible, more missions, more church history, and place more emphasis upon drill and memorization. Let us make Bible stories more attractive and interesting. Let us have better textbooks, illustrative material, and more elaborate equipment. Let us employ more of the methods which have been effective in public schools—map work, handwork, dramatization, expressional activities. We must seek in every possible way to get knowledge across, to motivate the instruction by means of credits and tests. Let us have more worship, the learning of more hymns and prayers.

If, however, our religious education is admittedly inadequate, it is a fair question as to whether the present unsatisfactory conditions in society will be remedied, or in any considerable measure improved, by simply increasing the amount of the same kind of education. It may be that we need a different kind. Before we commit ourselves finally to the building up of a new institution upon the old foundations, it would be well to examine afresh the aims for which the institution is to exist. It may be that we shall discover other fundamental reasons that help to account for the inadequacy of our religious education. It may be that the present unsatisfactory conditions in society are partly the result of conflicting aims in education, of uncorrelated teaching processes, of waste and confusion due to the overlapping of agencies and programs. If so, we shall hardly remedy a bad situation by devising another agency of similar type to do the same sort of thing in more vigorous and determined fashion and thus add still more to the confusion and maladjustment from which the mind of the pupil already suffers.

This may seem a harsh way of putting the case. There is no desire to speak invidiously of week-day schools, or to disparage their efforts. There are obvious reasons why their aims should be, at the start, those which have been generally assumed in other schools. The very desire for more time, which has led many to seek for an allowance of time from the public-school program, has brought pressure to bear from school boards which tends to strengthen the assumption that knowledge is the important thing in education. "Produce your textbooks, let us see your

course of study, before you ask for public-school time," they say. Public-school efficiency, in the popular mind, has certain tangible aspects. It is apt to be judged by the elaborateness of courses of study, as apparent in text-books, "stiffness" of courses, rigidity of discipline, "high standards."

Moreover, in asking support for these week-day schools, those who stand sponsor for them must show results. The public is not content to pour money into a new venture year after year with nothing to show for it. The easiest way to visualize the conception of religious education is by means of "exhibits," handwork, notebook work, essays, examination papers, models, memory drills, demonstrations, dramatizations—all of which leave still unanswered that deeper question, *What have the pupils become?* How differently do they feel and act? What habits and attitudes have been established? By what motives and purposes are they controlled? It is not so easy to make a convincing demonstration of these things, nor can a demonstration be made so speedily. It may require not months, but years, to convince a community of the real success of a school, judged by such tests as these. But these, after all, are the true tests.

We plead, then, for patience in the formulating of aims. Let us not lose this fine opportunity, offered by a widespread desire for something more and better, by failing to think through our educational processes until we arrive at something better, and not merely something more. Let us insist upon a fresh formulation of our aims in religious education; first, the great, central, controlling aim, by which all elements which enter into the educational process are to be relentlessly judged, and then the subsidiary aims, around which to build in detail our future systems of religious education. The Survey plainly discloses the fact that this is precisely what we have failed to do as yet. But how shall we proceed toward such formulations?

III. *Our Aims Grow Out of Our Convictions.*

Have we not a clue in the very conviction out of which week-day schools have arisen, the conviction that the state of society is becoming intolerable, but also that it is improvable? Let us set out from this point of departure, and ask the further questions: In what respect is the present order of society unsatisfactory? What kind of a world would we like to create, through education? What sorts of individuals would be necessary to make up such a world? And by what educational agencies and processes may such individuals be produced? If we could but answer these questions we should be in a position to test and evaluate our materials, our methods, and our results in the teaching process.

This leads us at once to the heart of the problem. If it is our hope to improve society, then our education must be such as to lead each pupil to reflect upon, and to seek to change, the world in which he is living, the real world of his everyday experience, the world in which he finds his everyday relationships to parents, brothers and sisters, schoolmates and playmates. Our education must seek to make God a real Fact in every part of this experience, a Reality not only to be reckoned with but also to be cooperated with and helped by—not only a Fact of experience, but a potent Factor in the attainment of satisfaction in living. And if we are convinced that certain attitudes and responses which children make to this world of their experience result only in making their own and others' lives miserable, then our education must set itself to the cultivation of other attitudes and responses and habits which lead to the opposite result.

This leads us, then, to the study of the motives from which children act, to a study of the strains and problems of childhood, the instincts and desires which now control conduct, and to a study of the processes by means of which these motive forces may be transformed into others. We are concerned, in other words, with nothing less than the making and remaking of human nature, as Professor Hocking has put it, with nothing less than the transformation of instinct and the supplying of powerful new motives.

It is not our task to attempt to present in detail the aims which should guide our educative processes, but simply to evaluate the aims already confessed. To attempt to make a detailed statement of aims would lead us into the whole problem of the curriculum, and that is another story. We may, however, pause to say that the formulation of the kind of aims we are advocating does not involve the abandonment of those things we have previously assumed to be essential in religious education. The Bible and missions, and all the other things, will still have their place. But they are all *means,* not ends. And if we can but recognize them as such we shall have taken the step so necessary in order to vitalize our use of any of them. Subjects as ends of instruction have but a doubtful and uncertain appeal, but subjects as means to the attainment of a desired end—an end which is desirable to the pupil because a necessary and recognized part of his own experience—subjects and books and paraphernalia of teaching which find this kind of an introduction to the pupil's mind become immediately important and worth while. And things which do not seem worth while to the pupil are not really taught, however important they may seem to the teacher. The surest way, therefore, to realize what many of us now think we are after is to seek for a different thing, namely, a definite result in the pupil, and these other things shall be realized in addition.

So far as the movement toward week-day religious education has progressed, we may express the judgment that it has started with a very fruitful impulse, the conviction that we need a better world, a more just and kindly order of society, made up of well-disposed, cooperative, sympathetic and devoted individuals, intelligent as to the causes of discontent and bent upon removing them; in short, a world made up of men and women who love God supremely and their neighbors as themselves. But, thus far, it appears that the persons who have set out thus hopefully upon this splendid enterprise are in danger of letting slip this golden opportunity to seize upon the only clue which will ever lead us anywhere, the clue that is furnished by life itself, the life of the pupil whom we would educate plus the experience which mature people have already gained through living. Instead of following this clue, attention is in danger of being diverted from life itself to materials and programs and methods which are never ends in themselves and of whose value we can judge only as we keep constantly before us the conditions and problems of life.

Week-Day Curriculum Material

I. Types of Material

By George A. Coe

THERE seem at least to be five main types of theory concerning the curriculum of the church school.

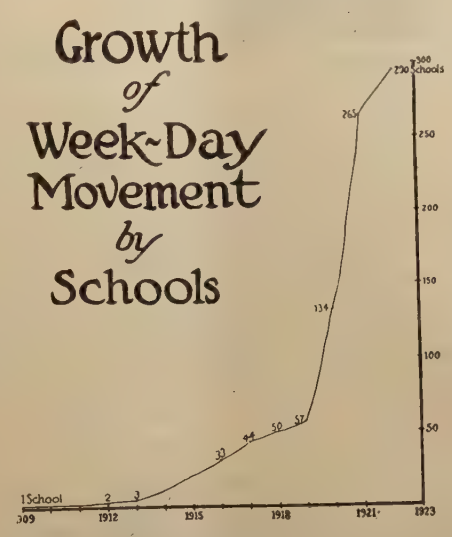
1. *The Roman Ecclesiastical Type.* This is the unadulterated type. Its most characteristic presupposition is authority; its content is dogma plus participation in the sacramental life of the church plus prescribed rules of conduct; its intended effect, individual salvation through the church. It assumes the order, first the idea, or the formula, then the deed. The gradation is chiefly simplification of a content that is the same for all.

2. *The Protestant Ecclesiastical Type.* One's ecclesiastical relations and one's convictions concerning the church and the churches affect one's assumptions as to the curriculum. These assumptions are often half-conscious, sometimes amusingly naïve. Under this assumption we shall not only present the Bible in the dogmatic guise already described, but we shall present also the dogmas of the church in their own proper form, and in addition we shall lay great stress upon participation of pupils in church worship; upon training in the ideas, attitudes, and acts pertaining to the sacraments; upon selected phases of church history, and upon the organization, government, and enterprises of our own communion.

One of the most interesting phases of this ecclesiastical approach to the curriculum problem is the extent to which, in principle, it transcends the notion that the curriculum is to be made up of ideas that come to us out of the past. For the pupil's actual participation in the present life of the church now becomes a recognized and prominent part of a course of study. To this extent, education is here identical with life itself, and is no longer merely preparation for living.

This point of view is taken for granted by certain Protestants also, but is applied with more variation than the Roman type permits—more variation in the assumed processes and methods, and more in the content of instruction. Some writers adhere more rigorously than others to the teaching of dogma as the very essence, or at least center, of religious education. Others would make the initiation into the church, and through the church into the still larger world, a far more varied experience—an experience in which the devotional life, service for others, and training in church loyalty are included along with information and memorizing.

3. *The Biblical-Dogmatic Type.* "The Bible contains in every part truth for the weakest and the strongest," said the late Bishop Vincent, in an argument for the Uniform Lessons. That the friends of the system, when they opposed graded lessons, had something more than the Bible in mind,



however, is made clear by their later spokesman, Dr. Sampey. They were consciously protecting certain dogmas concerning the Bible and concerning the plan of salvation.

4. *Types Characterized by "Enrichment and Adaptation of the Material,"* or by this and the coordination of "Instruction, Worship, and Service." This clumsy heading reflects the fact that we have a considerable group of progressives who move in the same general direction, but some of whom move farther than others, or include in their journey individual "side-trips." They agree on the following points at least: (a) They would handle the Bible in harmony with historical scholarship. (b) They would supplement the Bible by material derived (here great diversities appear) from literature, history, natural science, social life, and art. (c) Because they give less place than do preceding types to indoctrination and to ecclesiastical conformity, and instead stress religious living as the direct end of instruction, they sift biblical and other material with especial reference thereto. (d) For the same reason they stress the proper and adequate gradation of material. As a rule they base gradation upon a supposed general natural order of change in interests during growth, together with some special consideration of adolescent conversions.

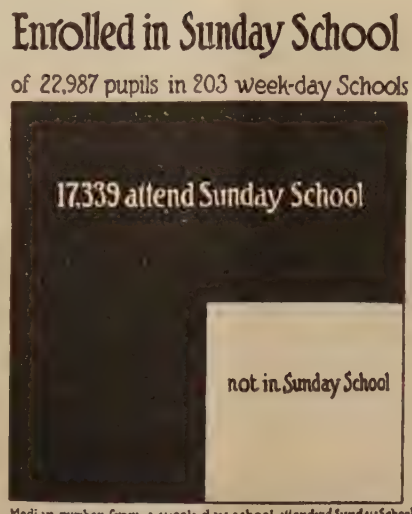
Within this group there are, however, significant differences. (a) While several writers assume that a curriculum consists of ideational material which, after being learned, "passes over" into life by way of application, a few treat either worship or social activities or both as primary educative experiences, and therefore as properly a part of a composite curriculum, not an appendage or after-effect. (b) The religious living that is made by some a consequence of teaching curriculum-material and by others a part of the curriculum itself is variously conceived. The most significant difference concerns the explicitness with which a social interpretation is given to religion.

5. *The Primacy-of-Purpose Type.* This jointed and jolty term designates a mode of thinking that does not conceive the curriculum as composed of "material" in the sense of ready-made ideas to be transferred to pupils' minds, nor yet as a composite of such ideas together with worship and other religious activities, but rather as pupil-experiences, specifically experiences in which intelligent purposes arise and mature. Religion is here conceived of as purposeful living, and getting acquainted with religion as requiring the forming and executing of religious purpose of one's very own. This does not imply that historical material is unimportant, but that it should perform its function of assisting in the solution of present problems. Here, then, is the fundamental conception: Pupil experience of real situations; of the problems that they involve; of real thinking; of making plans, carrying them through, and judging the whole—this as the main body of the curriculum. Some would call this the project theory of the curriculum, but others would hesitate to use this terminology because, first, the definition of "project" is still a debated matter, and second, the relation of projects to necessary drill is not yet worked out in sufficient detail.

Writers of this group agree, in general, with those of group 4 where they themselves agree (see a, b, c, d). But they tend to base gradation somewhat less upon a supposed genetic order of interests, and more upon the pupils' growing social contact. Finally, they give a broadly social interpretation to religious living, and therefore favor projects that touch human welfare at many points.

II. Materials in Use in New York City

CURRICULUM material for week-day religious schools is being arranged by the various denominational Boards of Religious Education. Some of the Boards are engaged in the preparation and publication of new lesson material for use in these schools. Others are coordinating the systems of lessons in use in the Sunday sessions of the church school and the week-day sessions, chiefly on the basis of supplementary instruction and training through expressional activities. So far most week-day religious schools in New York City have been using lesson material which does not make any close coordination with the lesson material used in the Sunday sessions. Only a few have been using the denominational publications which attempt coordination with the Sunday lessons. The available curriculum material published by the several denominations is as follows:


Enrolled in Sunday School
of 22,987 pupils in 203 week-day Schools
17,339 attend Sunday School
not in Sunday School
Median number from a week-day school attending Sunday School—70
Extremes 8 and 363 pupils

Credit for this and succeeding Charts in this issue is due to Religious Education.

Baptist

The American Baptist Publication Society recommends the use of material contained in the *Keystone Graded Series Revised Lessons.* They have published teachers' manuals of supplementary lessons to be used with their regular lessons for the church school, developing the plan of instruction to supplement that of Sunday and laying stress upon service and other expressional activities.

Lutheran

The curriculum material of the Lutheran week-day religious schools includes selected portions of the Bible, Luther's small catechism, Missions, some Church History, and the Common Service Book of the Lutheran Church, which includes the service of the church and the church hymnal. In the advanced classes Bible geography and Books of the Bible are studied, and written reports of sermons each week.

Congregational

The only publication from the Congregational Education Society which has been used in churches in New York City is *The Mayflower Program Book* by Perkins and Danielson. It is described as "A Week Day Course in World Friendship for Primary Children (under 9 years of age)." All of the week-day religious schools which have used this series of lessons for primary children comment very favorably upon it.

Presbyterian

The Presbyterian Board is working on a comprehensive plan for week-day religious schools, which will be coordinated in organization, curriculum, and activities with the church school. The curriculum will supplement the instruction of Sunday and provide for training through service and other expressional activities. So far some of the Presbyterian schools have been using the Gary Leaflets, "Lesson Courses for Week-Day Religious Instruction."

Protestant Episcopal

The Christian Nurture Series, providing curriculum for ages four to seventeen, is made the basis of the week-day school curriculum, by amplifying of religious education. The aim of a Christian Nurture School is "to know Christ and to make Christ known; to know him through the teachings of the Sunday hour by means of the fivefold plan of Training in Information, Christian Service, Devotional life, Church loyalty, Memory work; and to know him further and to make him known through service through the week-day session by means of the fivefold plan of Prayer, Study, Work, Gifts and Fellowship." The Church School Service League publishes a detailed program which the different grades and classes can follow through the year.

Methodist Episcopal

Through the Abingdon Press and under the editorship of Professor George Herbert Betts, the Methodist Board is publishing a series of texts, planned and prepared for the specific work of the week-day religious school. These texts are not denominational. "They are interdenominational in the sense that they supply the great fundamentals of religious truth and basic virtues whose need and application are common to all denominations without reference to church or creed." They are primarily intended to be used in the schools where all the denominations are united, but can be used just as satisfactorily in the individual church schools. The contents have no correlation with the lesson material for the Sunday sessions. Nineteen of the twenty-four volumes have already been published. These texts are being used in many of the week-day religious schools of the several denominations in New York City.

Johnny and His "Gang"

Johnny is a Polish boy who lives with his father and mother in two tiny back rooms. One day he came breathlessly to church school exclaiming, "Teacher, I've got a gang and we meet in a cave." "What do you do with your gang," asked his teacher. "I teach 'em to pray and sing 'Jesus loves me.' Another kid has a gang and he is teaching them to swear and fight, but I won't let my gang do that."

Gary Lesson Leaflets

The curriculum material in the Gary Leaflets is arranged in four sections corresponding to the four groups of pupils (according to the plan of grading at Gary), being graded to meet the needs of the middle year of each group, namely seven, nine, eleven, thirteen.

The principal textbook is the Bible, with the majority of the lessons centering in the life of Christ. The leaflets also cover a wide range of additional material, such as stories from the lives of great missionaries of the church, church history and activities, studies of hymns and prayers. Several of the week-day religious schools in New York City used these leaflets last year.

Other Curriculum Material

Many of the schools are taking up definite studies of Home and Foreign Missions. The several Denominational Boards are publishing new and fresh stories which can be used in these courses.

One of the best books of hymns published for children is the *Hymnal for American Youth*. Two booklets, *Hymn Stories for Children* and *Method and Interpretation in Hymn Singing*, have been prepared to go with the hymnal. These books are at present used by several of the week-day religious schools in New York City.

III. How to Determine the Value of a Curriculum

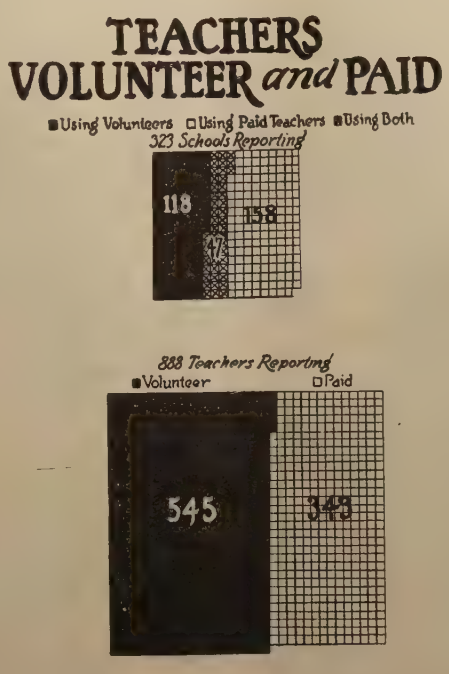
By Joseph M. Artman

WE are in a world that is completely upset by science, a world in which our social contacts are multiplied geometrically, perhaps a hundred-fold more than in our grandfather's time. The sciences have produced marvelous mechanisms with which our methods of social control have not kept pace. We must either develop adequate methods of control, or pass into decline as races and peoples. The purpose of religious education is to create controls equal to and, if possible, a little ahead of the problems arising out of our amazingly complex human associations. The best gift which science has given us is method, and it would seem only wise for us to make use of scientific method in the actual gaining of social control. The application of scientific method to this problem may be suggested in four propositions:

1. We are actually interested in an immediate situation; for example, the problem of living with others as a good man or a good neighbor. This purpose must absorb our attention to the limit.

2. The scientifically minded person makes use of his past experience in the guiding of present experiments. Not merely his own past experience, but every bit of the experience of the human race that he can lay hands on and that is applicable to the situation in hand, as, for example, this business of being a good neighbor. When he does that, you have the whole range of experience that will apply to the situation in religious education: your Bible or biblical literature, history, art, science, etc.; the whole field of human experience that will help in any way to clarify or give perspective to the situation in hand—the being of a good neighbor.

3. The scientifically minded person realizes that his own experience, and even the experience of the race, is not sufficient. There is more experience, there are finer, better methods, that will work more successfully than any that are yet worked out. Hence, he is always trying to push beyond the limit of his own, as well as of the race experience. He is always trying to work out new methods. He is, in short, an experimental person, and we too ought to be experimental in the business of being a good neighbor, pushing ever beyond present limits.



4. Finally, there is the devotion to truth, dynamic truth. Ordinarily we think of truth as established, fixed, standardized. The scientist never thinks of truth in this fashion. He thinks of truth in terms of the actual facts of a present situation, or the discoverable facts which will lead to a surer solution of his present problem. Our schemes of education, in which we talk about moving from the known to the unknown, and then try to cause the new known to be assimilated into the larger mass of what we had known before, is the exact opposite from procedure according to the scientific method. Every scientifically minded person is ready and eager to take all that we have up to date, all the experience of the race, and work it over into the new. We have generally begun in exactly the opposite way.

It is a very fair basis upon which to judge a curriculum to ask what is the point of view? Toward what goal does the curriculum move? Does it use past experience to enable the pupil to meet new situations? In short, does it proceed according to scientific method?

(a) How do biblical instruction, worship and play enter into such a scheme?

Concrete living means all the relations of life—play, leisure, work, school, associations of every kind, every act of every day in which one is either actually, or in which he ought to be, engaged. It is possible to dodge real issues. That is, the curriculum is based upon the fundamental interests and cogent issues of associated living.

(b) How wide should be the search for "racial experience"? As wide as the local situation allows; if possible, as wide as humanity. There are wonderful suggestions in literatures, histories, arts, sciences, skills. Life is better the wider its perspective.

(c) Could a curriculum be based upon the expectation that all are to be investigators, searchers after better ways of living? Perhaps the majority at present do not seek to create. Every child can have this expectancy. Many now have developed the active expectancy of resisting change; it would seem as easy to develop the active hope for change.

(d) The greatest contribution religious education can make to moral and religious living is that of insisting on facts before action. Action from prejudice, or habit, or even from abstract principle, is either unmoral or immoral. Only when a person realizes that religion is present living of the kind in which one performs each act of life in the presence of the God of truth who insists on all the facts and on living true to facts, present or discoverable, is he living the religiously controlled life.

The Movement for Week-Day Religious Schools in New York City

By H. Earl Fisher

THE Interdenominational committee on Week-Day Religious Instruction, a committee representing all the religious bodies of New York City, last year presented to the Board of Education of New York City a simple resolution which read as follows:

"Resolved: That it is the sense of the interdenominational committee on week-day religious instruction, a committee composed of Protestants, Jews and Roman Catholics, which has made a careful study of the subject for five years, that the Board of Education be requested to dismiss for the purpose of moral and religious instruction the pupils of the public schools at 2 P. M., on Wednesdays, in the interests of American citizenship and in the welfare of the nation."

A special committee of the Board of Education met with the Committee on Week-Day Religious Instruction and gave assurance that the Board of Education would give its approval to this request. Although three public hearings were held, up to the present writing the Board of Education has not acted on the request placed before it. The general opinion of the Interdenominational Committee on Week-Day Religious Instruction is that the Board of Education did not have the courage to make either a favorable or unfavorable decision. In the meantime the committee has lost its chairman and is waiting for some reply from the Board of Education.

The present situation of week-day religious instruction in New York City is not especially hopeful. The schools in week-day religious instruction are being held after school hours, except in one or two cases where the children are free from school in the morning instead of the afternoon. Approximately eighty-five churches give regular religious instruction during the week with an attendance of over 5,000 pupils.

This is a fairly good beginning under the present difficulties, but with more than 400,000 other children in New York City who are receiving no religious instruction, these 5,000 pupils are a small percentage of the total number of children who need religious instruction.

There are three outstanding types of week-day religious school now in operation: The individual church type of school, in which the week-day religious instruction is a part of the educational program of the individual church. In these schools preference is given to the children within the membership of the church. Other children of the community are admitted, however, if the school can care for more than its own membership.

Modeling done in a New York City Week-Day School
Subject: Alaska

At the Lutheran Church of the Atonement preference is given in the following order:

(1) The children who have any connection with the church.

(2) The children of unchurched Lutherans within reach of the church.

(3) The children of unchurched Protestants in the community.

(4) The children of any people who have no church connections..

The second type is the *individual church which maintains week-day religious instruction for all children of the community*, admitting children of all faiths, Protestant, Catholic and Jew. Schools of this type are successful especially in thickly populated sections of the city, where the church is more or less a community church. The program, however, is based on Christian principles and teachings adapted to the capacity of the children to understand religious truths.

A third outstanding type of school in operation in the city is the *interdenominational community center*, which admits all Protestant children of the community. Catholic children are not admitted. Last year there were twenty-two such instruction centers directed by the Protestant Teachers' Association. This Association was organized in December, 1916, with a membership of forty public-school teachers in New York City, and now has a membership of over 5,000. These teachers volunteer their services in these schools, located in strategic points of the city.

The aims, as set forth by some of the denominations, are as follows:

The Protestant Teachers' Association characterizes its schools as "'Bible, Song and Story Club." It aims to give the child, through Bible instruction, a sensitive moral and civic conscience, and to inculcate a spirit of reverence for God, for his day, and for his house.

Most week-day religious schools of both the Methodist Episcopal Church and the Reformed Church, in New York City, accept this as a statement of their aims.

The majority of the Lutheran church schools express their aim in a threefold way: "(1) To foster a growing love for Christ and his teachings; (2) To develop love and loyalty for the church, her history and teachings; (3) To assist the chil-

Map work done by girls in a New York City Week-Day School

dren in living the Christian life each day." The Baptist Church aims not only to give the child more Bible stories, but to instruct him in the congregational worship, and develop in him a consciousness that religion is something not only for Sunday but for each day of the week.

The Presbyterian schools state their aim as follows: "To develop in the child religious and moral character, and to give religion a central place in the life of the child."

The Protestant Episcopal Church attempts to follow out a fivefold aim which is developed in the *Christian Nurture Series* as follows:

(1) Information, something to learn.

(2) Memory, something to remember.

(3) Church loyalty, expressed in action.

(4) Personal devotion acquired in the doing.

(5) Christian service in its real sense for (a) parish, (b) community, (c) diocese, (d) country, (e) world at large.

This fivefold aim is developed in cooperation with the lessons for the Sunday service, and there is also an attempt to correlate the program with instruction given in the public school.

Types of Programs

Programs of various types and descriptions have been used in week-day religious schools, from the simple song and story-hour program to the organized and developed purposeful program. What is done and how it is done through the entire period make for either the success or failure of the school. The order and content of the program is of vital importance to the pupils. A well arranged session with the proper amount of appeal to the child creates an attractive atmosphere; the child is happy, he enjoys the activities of the school and soon brings in his friends and playmates to share these activities with him. Care should be taken, however, to maintain a high standard in the school. It does not follow that, in order to make the school attractive and appealing to the child, educational and religious standards should be lowered. Rather the opposite is true. The child wants the best we can give him. His nature demands that his recreation, songs and stories be of the finest type. Through the entire program every activity should be purposeful and permeated with a fine Christian spirit.

Among the many types of programs now in use in schools in the churches of New York City the three following seem to be the most typical of the programs which have been most successful. Schools using these programs have their sessions in the afternoons.

Program A

3:45 Opening Worship:
- Processional March.
- Opening Hymn.
- Psalm 100, repeated by school.
- Prayer by leader.
- Hymn.

Patriotic Exercises:
- Flag March.
- Salute to Christian flag, with the first verse of "Fling Out the Banner."
- Salute to American Flag, with first verse of "Star Spangled Banner."
- Flags crossed with first verse of America.
- Flag march recessional.

4:00 Music Period:
- Songs, Breathing exercises and Calisthenics.

4:15 Bible Period:
- Story-telling, Memory work, Dramatization of stories.

4:30 Industrial Period in separate classes:
- Carpentry for Older Boys.
- Sewing for Older Girls.
- Basketry, Raffia and cardboard work for smaller boys and girls.

5:00 Dismissal from Industrial Period.

This program is one of the most simple types and can be used where the school is small and the teaching staff is limited. The industrial or handwork period has no correlation with the rest of the program, nor are the stories selected with any thought of correlation with the rest of the program.

Program B

3:30 Children gather in large room for play and recreation.
- (Cocoa and crackers are served each child as he arrives.)

4:00 Church Service of Worship:
- Processional and march into church auditorium.
- Flag Salutes, repeated by entire school.
- Lord's Prayer.
- Hymn.
- Talk by the pastor.
- Short prayer by the pastor.
- Hymn.
- Flag recessional.

4:15 Group Instruction Period:
- Entire school divided into three classes according to knowledge of the Bible, Hymns, and Bible verse memorization. One teacher for each class as follows:
- (1) Story-telling. Narratives of Old Testament History.
- (2) Bible verse memorization.
- (3) Music, Songs and hymns, memorized and learn how to sing.
- At the end of each twenty minute period the pupils change and go to the next teacher.

No handwork was attempted in the schools which used this program because of lack of teachers and sufficient time for such activities. This program can be used with considerable success where the staff is small and there is a large number of pupils to be cared for. Over one hundred pupils can be handled by three teachers. This plan also has the advantage of making the best use of teachers trained in special subjects. The trained story-teller gives her services to the three groups of children. The same is true with the other two teachers. This program is excellent in giving the children information, but there is no room for the completion of the educative process, and no opportunity for expressional work and the transfer of religious

Miniature Alaskan Village Made by Boys in a New York City Week-Day School

ideals and principles into the child's social life.

Program C

3:30 Supervised play in the gymnasium: Boys and girls play together in group games.

4:00 Service of Worship:
Processional. Children march into auditorium singing hymn, *Rejoice, Ye Pure in Heart.*
Call to Worship: "The Lord is in his holy temple: let all the earth keep silence before him." (By the leader.)
Short invocation, followed by Lord's Prayer in unison.
Responsive readings.
Hymn: *Come, Ye Thankful People, Come.*
Prayer in unison. (A prayer prepared by leader and printed copies given to each child—changed each month.)
Story: (Not more than five minutes in length—based on theme for the month.)
Closing Prayer. (Short and simple.)
Hymn: *For the Beauty of the Skies.*

4:15 Class Hour: Instructions in Handwork Period:
Each class constitutes two consecutive grades of public school.
Beginners: Kindergarten children.
First class: Grades one and two.
Second class: Grades three and four.
Third class: Grades five and six.
Fourth class: Grades seven and eight.
One teacher for each class gives the instruction and aids the children in carrying out various projects in securing information desired and in making of materials to give expression to the project. Each class is limited to ten pupils.

5:00 Dismissal from separate classrooms.

The school using this program is working out the project of community living. The program shows a considerable advance over the other two programs. There is a definite theme running through the entire service of worship. This theme is continued for at least one month or six weeks, and then another theme is developed for a similar series of sessions. Every activity of the service of worship is arranged with the attempt to give the child a real experience in purposeful worship. The children not only take part in the singing, but also in responsive readings and prayer. Plans for the instruction period and expression work are organized according to a well thought out program. Small group instruction and the carrying out of projects thus initiated in the group is in accordance with the best methods in educational psychology. In order to use this program with success the teachers should be quite expert in the methods of Project Training, and the leader of the school should be an experienced supervisor and director.

Some Problems Which Have Arisen

1. The First Period of the Program:

When week-day religious schools were first started, several vital problems in connection with the opening period arose. The children were unable to come on time; some arrived too early, while many arrived after the session had begun; hence a great deal of confusion from both groups of children was the result. Then, too, many of the teachers observed that the children appeared somewhat dull and did not show as much interest as they should. The solution to both these problems was simple. The first half-hour was set aside as a recreational period. Children could come in and join in the games as they arrived at the building, without any serious disturbance. By the close of the recreational period the entire school was present and every child was actively ready to take part in the worship and instruction period. Only a few schools, however, have adopted this plan; but the leaders in week-day religious instruction are now firmly convinced that the first half hour should be used as a recreational period. The children come directly from the public schools where they have been under a mental strain all day. Their natures demand a short recreational period to recuperate. It is a vital and necessary duty of the Christian Church to meet this demand. This recreational period should include free spontaneous games and pure fun in the gymnasium and social rooms of the church school. This period offers excellent opportunity for the teachers to observe to what extent the children are developing habits of Christian social living, and to help them correct habits which are non-social and non-Christian.

2. The Last Period or Closing of the School:

Many teachers still feel that the entire school must reassemble for a brief closing exercise, even though it be simply a song and a prayer. Some schools have the salute to the flag during this closing period. Many schools, however, have dispensed with the closing exercises and dismiss pupils from the separate classrooms, thus avoiding the excitement and confusion which results in reassembling the classes.

3. Grading:

Four types of grading, or grouping of the school, have been used in week-day religious education schools:

(1) According to public-school grades.
(2) Combining two consecutive grades of public school, as shown in Program C above.
(3) According to Sunday-school departments: beginners, primary, juniors, intermediates.
(4) According to age: combining three years: 4-6; 7-8; 9-11; 12-14; 15-up.

The grading of the school depends upon the number of teachers and the number of pupils. Where the teaching staff is small each teacher is required to handle larger groups. Grading according to age is most commonly and extensively used, but a much more practical plan of grading is the combining of two consecutive public-school grades according to the second type listed above.

In one school the children, who are all under twelve years of age, are grouped according to their knowledge of Bible stories, ability to repeat Bible verses, and their knowledge of songs and hymns. Children who do good work receive public recognition for same. This gives an added stimulus for the children to do their best in acquiring knowledge of these subjects. This plan of grouping cannot be recommended in general except for short term schools where the teaching staff is limited, and a few teachers must care for a large number of children.

4. The Theme:

The content of the program should have a single theme running through at least four or five sessions. The stories, hymns and prayer should all center around this one theme in its various aspects.

The stories and hymns must be selected with reference to the experience of the child. The contents should be such that the child will recognize them as livable in his everyday activities.

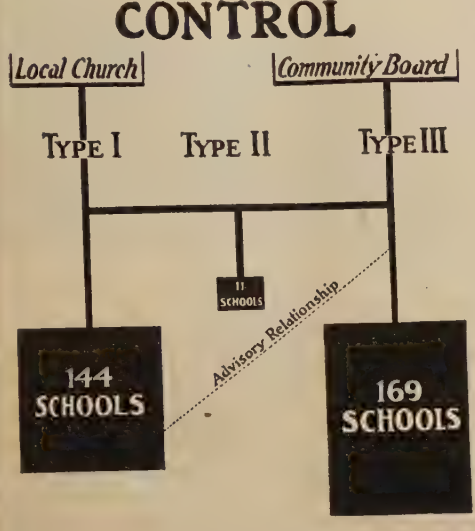
Some schools have a music period in which the children study the authorship and history of the famous hymns, and learn the words and meaning of each verse. The prayers must also be so worded that the child can understand and recall in his experience what is being said. The prayers should be developed around the theme for the day and should talk about concrete things within the actual social experience of the child. In a few schools the child is given the opportunity to make sentence prayers, which he composes and expresses in his own language and thought. Such training and experience is most valuable in developing the habit of prayer and a true Christian life.

For several centuries there has not been such a pressing and peculiar need for religion among masses as now. The recent world upheavals among the nations, the present social disturbances among the classes in our own nation and the theological controversies which are going on at the present time all demand better knowledge and understanding of the Christian religion. The solution to these problems does not lie merely in scientific inquiries and economic, political and social theories. It will occur only after the people have a thorough comprehension of the meaning of the message of Jesus and its application to the needs of the whole world. At the present rate of progress it will be many centuries before we come to this condition. More Bible study, better Bible study, more Bible study for all the people with a refined appreciation of its value in human life are necessary. A great movement for the promotion of this cause is now imperative.—*W. G. Clippinger.*

Organization of Week-Day Schools

The following paragraphs, previously printed in *Religious Education*, are taken from the report of Professor E. L. Shaver, and are supplemented by extracts from the verbatim record of the Convention of the Religious Education Association at Chicago.—*The Editors.*

TYPE I. The denominational or individual church type of week-day school is that in which the week-day religious instruction is a part of the educational



program of an individual church without cooperation with other churches.

Type II. The denominational community school is one in which the denomination provides the curriculum and internal administration, while the general promotion and standardization of plans and other acceptable elements are under the direction of an advisory board of religious education officially representative of the cooperating churches.

Type III. The interdenominational school is one functioning under an interdenominational board of religious education officially representative of the cooperating churches. This board conducting schools selecting as a curriculum a non-denominational course.[1]

Advantages of Denominational Church Schools

The great majority of the new enterprises in week-day religious instruction are of the denominational type. This may be because this type is easier to organize. But also there are distinct advantages:

1. This plan ties work up definitely and closely to the individual church. It is easily financed. Pupils are more likely to be inducted into church fellowship.

2. It enables the church to put on a truly correlated program, which is one of the great needs of today. The constituency is calling for correlation.

3. It enables the church to reach out and gather in unchurched childhood. Interdenominational schools are not necessary to reach this class. The determining factor in reaching the unchurched is the matter of securing public-school time.

The thing to do now is not to set up any one type as the only way. There is a place for all types.—*W. A. Squires.*

Difficulties of Church Schools

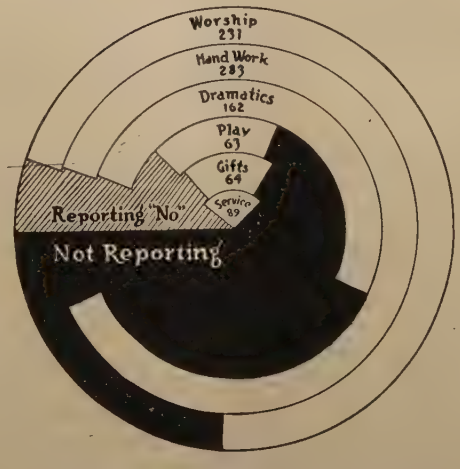
Local conditions and denominational differences will prevent community schools in some places. The disadvantages of the cooperating-group plan are these:

1. It is usually not standardized. Nothing is there of a common aim.

2. There is a group-destroying influence in this type.

Certain decided advantages of this plan are:

ACTIVITIES
(324 Schools reporting)



1. It is the only type that will ever be possible in many communities.

2. It creates an *esprit de corps* that gathers in multitudes of children.

3. It brings all churches into the movement.

4. It secures a definite religious alignment for children of school age.

5. It tends to have a liberalizing influence upon the minds of the children.

6. It trains teachers for religious education.

7. There is no particular financial burden in this type. Every church carries its own burden.

8. It puts responsibility for religious education upon pastors.—*Earl F. Ziegler.*

Reasons for Community Schools

Some good reasons for a community school (a better term than city school):

1. Financial advantage. There is no wastage of funds nor overlapping.

2. Geographical advantage. The churches are centered at certain places not easily reached from the public schools.

3. Numerical advantage. Public-school men are quite as interested in week-day instruction as are the preachers. But they will feel more like recommending undenominational instruction than denominational. We can reach practically all the children where there is community effort.

4. Community standards. This plan commands full-time teaching. Not many individual churches can do this.

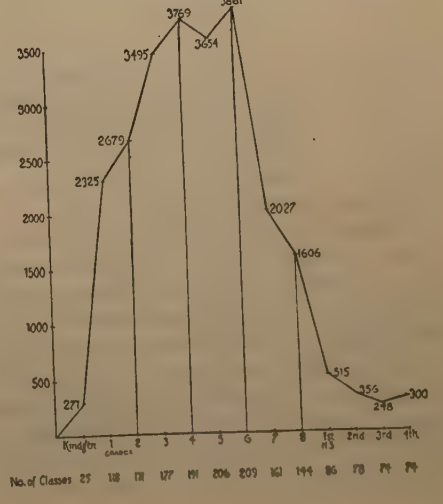
5. Spiritual results. The things that separate us are decidedly thin. The things on which we are united are things that are fundamental.—*W. G. Seaman.*

The average church in the community cannot support a staff of teachers and equipment that is comparable to what may be provided by a group of churches.

The time element makes it difficult to get children to come to their own particular churches for instruction.

There is not much to be gained in educating our children toward the view that we all should be one, unless we educate them by joining together in teaching those fundamentals of Christianity upon which we are agreed.—*George Craig Stewart.*

Enrollment by Grades



[1] NOTE.—In any one community all three types of schools may exist.

Progress in Southern California

By
Jesse Lee Corley

White Temple, Anaheim, California

IF it is true that today no phase of the work of the Christian Church is receiving more attention, from serious students of conditions, than that of religious education, it is also true that nowhere in the entire field is the subject receiving a more ready hearing than in Southern California. Nor are the workers there hearers only, but are also doers. The purpose of this article is to state some of the facts about this development on the coast and to briefly describe some of the plans and projects to be found there.

A spirit of hopeful aggressiveness characterizes the leaders and many circumstances seem conspiring to justify their optimistic outlook.

Nine of the general denominational boards have put directors of religious education into this field, all of whom are carrying forward vigorous programs in conjunction with the pastors and their workers in the local churches. None of these leaders can begin to respond to all the calls to aid in setting up improved programs of instruction in local church schools. One director, on invitations, made not less than one hundred and seventy-five visits within his field last year, and had time and strength permitted, could have made as many more. This indicates the presence of a widespread popular demand for more thorough religious education. The interest in Southern California is by no means confined to academic circles, nor to the pastors and professional church-school workers.

Another evidence of the growth in popular favor of religious education is the rapid multiplying of local churches securing directors of religious education. More than forty men and women, trained in college for this work, are to be found employed in this capacity in Southern California. This has led to the formation of a group that is quite unique, that is, a Southern California Branch of the Religious Education Association. This includes a number of college teachers and other leaders, totaling in its active and associate membership about seventy-five. Regular meetings are held, when topics germane to the subject of religious education are discussed.

Under the supervision of these general and local directors, a vast amount of leadership and teacher training is being developed. In addition to active, well-manned departments of religious education in some of the Southern California colleges, which are giving specific training to an ever increasing number of young men and women who will enter professionally this field of service, there are to be found numerous schools of religious education conducted in the churches. In some cases the curriculum in these local schools is quite pretentious and the work done approaches the college grade. Of a less pretentious order, but characterized by no less seriousness of effort, are the many groups of church-school workers to be found meeting in study classes, and pursuing the standard courses offered by the denominational boards. Literally thousands are thus enrolled, and every year sees an ever-growing demand for better training. Last August, in the University of Southern California, a Summer School of Religious Education was held which offered twenty courses at the hands of a carefully selected faculty. Nearly four hundred workers took advantage of this opportunity; a similar school was held in August of 1922.

A very encouraging feature of the movement in this state is the spirit of cooperation in which the denominational heads are able to prosecute joint plans of operation. To facilitate matters these leaders have formed themselves into an Interdenominational Council. In all their work a remarkable unanimity of purpose has been displayed. A splendid instance of this similarity of viewpoint was revealed in the campaign conducted by this Council last year in the interests of daily vacation Bible schools. A joint letter, over the signatures of all the denominational directors, was prepared and mailed to pastors and superintendents throughout the territory, and together these leaders labored to carry to a successful conclusion this campaign for more and better vacation schools. That their efforts met with success is attested by the fact that about one hundred and fifty churches participated in vacation schools, many of which were on a community-wide basis. The total number of boys and girls attending was over twenty thousand.

When it comes to the point that official boards of the churches are not only willing to turn listening ears to the demands of a new enterprise, but actually to adopt plans and methods involving large expenditures of money, then surely something has happened. This is exactly what is to be seen in many communities throughout Southern California. A church plant of a new type has appeared. No longer are the people satisfied with having only big auditoriums, filled with big seats, to be occupied by big people to listen to big sermons. Adequate provision for the children and youth is receiving first consideration. The general attitude may be judged largely from the conclusions recently evolved by a certain building committee, which were as follows:

(A) Our church school, or educational unit, shall be the first part of our new plant to be built.
(B) Every department shall have separate, sound-proof room, or rooms.
(C) Every room shall have outside light.
(D) Every room shall have corridor access.

The merger proposition of the denomina-

tional forces and the State Sunday School Association has received extended consideration, and at the last state convention of the Association favorable action was taken. Since then further steps have been taken seeking to perfect the union. A new constitution and by-laws have been adopted and, so far as the form is concerned, the merger has been officially consummated. To the minds of some, this holds great promise for still larger accomplishments on behalf of the new program of religious education. It should be said, however, that it seems to require considerable struggle in some quarters to realize that a new day in religious education has overtaken us and that this union of forces means more than moving the old house over on a new foundation. In the thought of some well-meaning people, methods used successfully a generation ago seem almost to have become fetishes, and the process of adaptation is difficult. But with the exercise of patience and the growing determination on the part of an ever-increasing number of intelligent people to set up a system of religious education on modern lines, there seem to be good grounds for hoping that competent leadership will eventually be developed, capable of working out a program strong enough to command the completely united support of all the religious-educational forces of Southern California.

A Week-Day Religious School in Kansas City

By
Mrs. A. A. Buxton

THE week-day religious school was not altogether an experiment in Kansas City this year. One school was held early in 1921. It proved such a success that the work was enlarged to community schools in four centers.

Whittier public-school children from the fifth, sixth, and seventh grades who brought written requests from their parents are excused for one hour two days a week for this instruction. They go to the Bales Baptist church, one block away. The total enrolment has been one hundred and forty with a small percentage of absentees. The interest is manifested by the requests to attend coming from those who have been transferred to other schools and also by the inquiries from the higher grades as to the possibility of getting the work next year.

The Program

On the first day, twenty minutes is given to an assembly period. This has proved to be time well spent. It unifies the interests and activities and tends to promote the desired group consciousness. The bulletin of one of the State Normal Schools says: "To achieve a social unity all of the rooms or departments should be linked together by a common cause which requires a common meeting place and community work. . . . Experience seems to prove that the school assembly can be made to fill this need. And the regular school work is the best basis for such assemblies."

To the music of *Onward, Christian Soldiers*, or some similar stirring church hymn, the pupils enter the auditorium and, standing in their places in the pews, sing, *Lift Up Your Hearts to God*, or *Let us Exalt His Name Together*. A prayer, brief and to the point, voicing the real needs and feelings of junior boys and girls, helps further to create the spirit of reverence and earnestness, so necessary to the program of the day. Sometimes the truths of the several lessons can be brought under a single theme, which becomes the keynote of the service of song, story and prayer.

A few moments are frequently given to a study and drill on the structure and history of *Our Bible* and we always stress the truth that it was given to us to be a guide book for right living and to prepare us to meet any interpretation that we may come up against in the coming years. After the method of the old-spelling bee, classes of the same grade have contests, using the review questions on the lessons. Dramatization of stories and demonstration of some features of the class work add interest and variety.

Pupils of this age are keen for organization badges, pennants and other insignia of the group. Appreciating that it was not Bible knowledge we wanted, so much as character resulting from this study, we worked out our aim and statement of it this way. The children were led to tell of Ponce de Leon, who searched for the Fountain of Youth, of Columbus and others seeking a new continent, and of the Children of the Crusade who would rescue the tomb of Christ. Then we decided to call our efforts toward righteousness "A Quest for the Best." Our motto we took from Tennyson—

> "Live pure, speak true, right wrong,
> Follow the King."

This was illustrated and used as a poster, using the pictures on the senior diploma of the youths with the lighted torch and Hofmann's *The Boy Jēsus*. On a second poster we put pictures of grown up boys and girls as we believed they might become, who had followed this ideal. There were the women teaching in foreign lands, the medical missionaries bringing healing to the sick, the preacher, the teacher, the business man and scientist at home, but all working for and to God's glory. A button "Q. F. B." worn by any boy or girl was a challenge to live up to the highest standard.

The Class Work

As no body of material was at hand which Mr. Settle and the Board of Education desired to use for our course of study, it was decided to take the graded lessons of the church school as the basis. Outlines were furnished, but each teacher was free to use her own initiative in developing the facts and the truth and helping to put that truth over into life. Those who have been the most successful are those who have put the most of self into it, provided true educational principles obtained, for they have kept the work "free from formal instruction and deadening routine."

The sixth grade were having the *Kingdom Stories*. The old method when education was considered "a filling in process" would have been to tell the stories, read aloud from the Bible and follow it up with a formal written test. We tried rather to follow Dewey's "self education through activities." The day we introduced it the effect was magical. Giggling girls and inattentive boys who were there to get out of public-school work became alert and interested. Many wanted to remain after the hour to talk it over.

Three things had to be kept in mind:

1. What did they need to know?
2. How would the pupils get this information?
3. How to divide the work so that each might have a part and yet when brought together become an organized whole.

There was not time to do the work in the short two hours a week at the church school, so we decided to give directions as to sources of helps after starting the pupils on the project and inspiring them

with desire to do it. Each one chose the thing he or she wanted to do. Pictures were often supplied and objects and models loaned. The first project was on *The United Kingdom* and this is how they worked it out under the teacher's direction.

1. Geography.
   (a) Maps of the United Kingdom.
   (1) Drawn on cardboard, or colored beaverboard.
   (2) Relief maps, paper pulp, plasticine.
   (b) Exhibit of exports and imports of Solomon's time.
   (c) Figures of priests, king, people, Levites.

2. Stories of the Kings, of the Building of the Temple.
Bringing of the Ark to Jerusalem and the Dedication of the Temple. The children wrote and told their own stories.

3. Dramatization.
The scenes most naturally lending themselves to action were selected. No costumes at first were used, but will be at our closing exercises.

4. Pictures.
All pictures were mounted and will be used in the final exhibit.

5. Posters.
Many made posters such as the "Visit of the Queen of Sheba to Solomon's Court," and the Plan of the Temple.

6. Models.
Furniture to go into the temple, musical instruments, Oriental houses, tents, tabernacle, cubit measure, staff, sling, bow, arrow, helmet and many others.

7. Song.
"Lift Up Your Heads, O Ye Gates." We will use it as a processional with costumes at the closing exercises.

The Spiritual Values

"So much handling of material will overshadow all truths and the school is to teach religion," one objected.

Religion has to do with all of life and the more ways we may present it and the more faculties we may call to our help, the deeper will the impression be. The boy who made the Ark of the Covenant was better able to understand that it was to ancient Israel a symbol of Jehovah's presence, though he knew he did not need it today to realize that companionship. The pupil who searches for pictures of shepherd and sheep to illustrate the twenty-third Psalm will come a great deal nearer understanding "The Lord is my shepherd" when the experiences of life show the need of a friend and helper than the one who has thought of it only in the abstract.

Has it so worked out? Has "The Quest for the Best" been kept in mind? These are some of the responses the lessons developed.

"Well, I think it's all right to get money if you use it right." "The best thing to work for in the world is a noble life." "The best thing about Samuel was he didn't get peeved when people went back on him."

The boys were staying as usual to put away some benches we had used. "Well, that is all I am going to do," said one. "Let the janitor do his own work. He is paid for it." A little girl was finishing her story and said: "Don't forget our lesson about doing for others."

After the lesson on "The Prophets of Baal" they were asked to make a picture of the scene and if they had decided on whose side they wanted to stand, whether for self and pleasure or for Jesus, to write their own names. They were warned to do it conscientiously as in the presence of One who knew all hearts. Thirty out of a class of thirty-six put their names under that of "Jesus."

Exhibit of Work Done in Whittier School, Kansas City

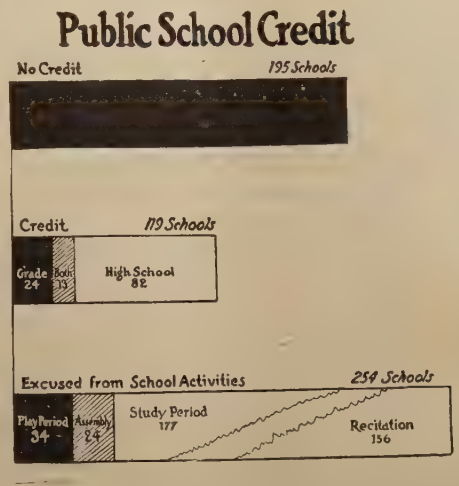
Week-Day Religious Education and the Public School

By Charles Peters

IN order that we may properly approach the subject respecting the relationship between week-day religious instruction and the public-school system, we must definitely understand the function of the latter institution in contradistinction from the privileges and prerogatives accorded to all religious agencies by the state. Since it is required that citizens living under a democratic form of government be sufficiently intelligent properly to promote the affairs of the state, it consequently devolves upon the civic authorities of our republic to maintain a system of general education in the interest of effective government. It is for this reason that the public-school system has been established throughout the length and breadth of our country by the national government.

One essential element in an adequate program of general education is, however, justly barred from the public-school curriculum by reason of a provision in our Federal Constitution—we have reference to religion. It is obviously reserved in our Magna Charta for our churches that they provide adequate religious training for all the inhabitants in the country. Public-school educators are at present promulgating a program of secular education that is far superior to the average system of religious training sponsored by the church. This is due largely to the fact that much more time is devoted to the development of the mental capacities of the individual than to the unfolding of the religious nature; again, because of the relatively large sum of money expended for mental discipline as compared with the mere pittance spent by the local church for real educational work. Also, a much more extensive curriculum is provided in these same schools, and grading in the state schools is based solely on merit. On the other hand, these state schools alone can never overcome the disastrous results of inadequate religious training. These two systems of education should, however, be properly coordinated so that the mind may not be developed to the exclusion of soul development or *vice versa*. A complete program of general education is needed in order that both mind and spirit be harmoniously developed. "Religion is as much a part of life's equipment as geography or arithmetic."

The two agencies responsible for mental and religious education must then function separately in furthering this twofold development. It is a well-known fact that the church endeavored to provide for this dual development during the early history of our country. The church was obliged to teach the rudiments of general knowledge because no agency was prepared to attend fully to this work prior to the launching of the public-school system. As the country expanded numerically, socially and industrially, it was quite apparent that the church was not providing adequately for the mental development of the citizenship of the country. It was also argued that the religious agencies of that day were not representative institutions of all the people; that the several church bodies in



a community had a tendency to divide people into non-democratic groups or factions; that a more democratic or socializing agency was required than that which the sectarian church life of the same community of that day could provide. On the other hand the public schools were barred from teaching religion because these institutions were operated by the general government and therefore their right to teach religion was justly precluded by the federal constitution. For should the state endeavor to teach religion through the public schools it would necessarily mean that religion would be presented in a more or less formal and legalistic fashion since a moral personality can be developed only in the atmosphere of free choice and self-determination. It should be the privilege of all parents to send their children to institutions where religion is taught in accordance with their predilections. For these fundamental reasons and apart from other complications that will naturally arise from such a merger of church and state, Americans are unalterably opposed to delegating the work of religious instruction to the public schools. The church, however, must take her task of teaching seriously and strive to parallel the work that is being done in the public school by employing competent teachers; by adopting an extensive and a more adequate curriculum; by providing necessary equipment in the way of buildings and furnishings; by insisting at all times upon efficient supervision and by securing sufficient time for the work of religious education in which instruction periods shall be convenient to both teacher and pupils. This means that the church must set up a system of religion which will be at least *on a par* with the work carried on in our public schools.

Even though the religious agencies conduct their work entirely apart from the public schools, especially in matters of instruction and equipment, nevertheless, provision must be made for some cooperation. This is quite apparent when the matter of time and results are taken into consideration. If we grant that religious education and mental development are both essential, or at least important, then it follows that we must have a very definite understanding as to the most favorable period or periods in the week when this instruction may be offered. The public-school authorities have a right to utilize the most opportune time for their program of instruction provided the church has neither the means nor the ambition to employ the best available time effectively. This means that the church must demonstrate to parents as well as to public-school officials that she is able and ready to train the youth in matters of religion just as effectively as the work of mental discipline is cared for by the public schools. This implies that eventually there must be something like a committee or Board of General Education in every community composed of delegates, representing both the public school and the churches of the community, who shall decide the amount of time and the periods in the week when instruction by both agencies shall be offered.

Since attendance at religious meetings must always be a voluntary matter on the part of pupils, and granting that the church should be entitled to sufficient and appropriate time during the week for such instruction, religious training should be given in buildings provided by the church and conducted by instructors who are entirely responsible to the religious authorities. This will prevent interference with

(Continued on page 576)

Denominational Week-Day Plans

Official Statements from Denominational Headquarters for September

Baptist Convention of Ontario and Quebec

OUR plan of cooperation in Canada involves doing this work with the other denominations, and we are studying it with great care, and I think in the near future, we shall have a work that will be quite satisfactory, but it is not far enough advanced to allow the issuance of a statement concerning it.—*George T. Webb, General Superintendent.*

Northern Baptist Convention

BAPTISTS believe the church week-day school movement has come to stay. We believe that the most confidence-producing, stabilizing, and safe-guarding element in the situation is the attitude of the public-school people toward the movement. We believe that in the present formative state, we should be slow to project an extensive series of textbooks, and yet material which can be used in the experimentation should be produced.

We believe that four fundamental needs are demanding immediate attention, namely:

Methods of correlation and articulation with the community and church program of education; community and church organization and relations; trained supervising and teaching forces and curricula.

In order to promote these four lines of development, we are undertaking the following:

1. To develop an appreciation of the importance of:

a. Correlation of the church week-day session curriculum with the public school, community life, home, and the whole religious-educational program of the church.

b. Close articulation organically, of the church week-day school with other units of the religious-educational program of the church, especially with the Sunday school.

2. To develop an appreciation of the necessity for interdenominational community cooperation in securing the largest results in church week-day schools. Such cooperation should be secured:

a. Through a council or board of religious education officially representative of cooperating churches, and other religious organizations.

b. This board should provide in an unbiased way for both interdenominational community and denominational community schools. The denominational community schools determine all internal questions, including the curriculum.

c. Where denominational community schools exist, urging the formal organization of the Interdenominational Community Board, and giving to it the largest powers possible in harmony with denominational independence.

3. To create a realization that the permanent value of the church week-day school will be determined by the attitude of the pastor, the potential supervisor of the whole religious educational program of the church, and the training of the teachers involved. To provide temporarily for emergency training for both pastors and teachers, the following plans are being carried out:

a. Intensive training schools in colleges, seminaries and mission training schools. These training schools include approximately twenty-four periods of forty-five minutes each.

b. We seek the following constituency:

1. All students looking toward professional Christian work.

2. Christian students willing to make preparation for lay service.

3. Pastors of surrounding churches, especially picked men, willing to become centers for propaganda and training.

4. Other persons with some religious educational background.

c. Intensive training schools at other strategic centers.

For these schools, the same constituency is sought as for the preceding, except for the absence of a student body from which to draw.

d. In these training schools, we are advocating the most extended and hearty interdenominational cooperation.

4. Curriculum.

a. Baptists are providing a course of lessons supplemental to the *Keystone Graded Series.* The primary purpose in this is the close correlation and articulation of the Sunday-school and week-day sessions of the church school. We believe that the week-day session must be maintained on a high educational level as a matter of self preservation. If this is done, the Sunday session must be brought to the same level, or it will suffer severely in its work. As an expedient in this transitory period, we believe these supplemental lessons will produce something of the desired results. Baptist schools are encouraged to use these supplemental lessons.

b. For Interdenominational Community Schools, there are several courses of lessons available. These courses are not of equal value. In fact, none of them is entirely satisfactory. We consider the Gary lessons the best. The course prepared by the Inter-Church Federation of Toledo is next in order. Courses provided by the University of Chicago Press, Scribners, and a series by the Abingdon Press may be named in order.

c. In order to create the largest interest in the pupil, the methodology of the public school and the handwork of the Sunday school should not be duplicated, if at all possible to avoid.

d. Whatever course of lessons is adopted, the vital importance of a program balanced between formal acquisition of information and expressional activities should be maintained. We need to recognize in a larger way than is being done, the religious-educational values of expressional activities under natural conditions.—*Thomas S. Young, Director Church Week-day School and Church Vacation School Division, American Baptist Publication Society, Philadelphia.*

Christian Publishing Association

OUR people favor and are doing week-day work, using such helps as are available. One church has prepared a textbook that is very acceptable. Our quadrennial meets in October which will be the first opportunity for the denomination to take action on the subject. The week-day Bible school meets with general approval.—*S. Q. Helfenstein, Editor Sunday School Publications.*

Congregational Church

NO adequate survey has been made of the work of our local churches in this field. A tendency may be noted to a normal, gradual development of the enterprise, a week-day session being arranged in an informal way for individual departments in very many of our churches.

Our contribution, as a denomination, to the literature especially for week-day religious instruction is, we believe, of a unique character. We have prepared a complete program for the whole Primary Department related in the most vital way to their Sunday instruction by giving opportunity for expression of the outgoing spirit taught on Sunday.

The Mayflower Program Book takes a band of children, gives them a program of worship, recreation and inspiration, lets them work together in an ever widening circle of interest for those they may help.

The course is the result of a most careful study of the needs of the situation and the success of its use in groups in most varied types of churches and among various denominations has proved the correctness of its method. A second year's course is soon to be off the press ready for next year's work. The third year's course is in construction, a most attractive program, differing materially from the first two.

In the fall we expect from the press *The Junior Citizen* by Joyce Manuel, which in the same spirit furnishes a program for the week-day session with juniors.

The need of genuine correlation with the work of the Sunday session is recognized in all we do in this field and we are increasingly seeing that this correlation must center in the child rather than in materials.

We are promoting this work through our District Secretaries who are constantly bringing the subject to the attention of groups they address in Conferences and Associations, local church groups and individuals. They reply to frequent inquiries on the subject by letter. We aid the work in Gary financially, and shall shortly prepare a leaflet for free distribution.—*Millacent P. Yarrow, Educational Associate.*

Disciples of Christ

IT is the earnest recommendation of our Department of Religious Education that the work which our churches attempt in week-day religious education shall be done cooperatively. In other words, we believe that schools for week-day religious instruction can best be administered in cooperation with other religious bodies rather than as enterprises for our churches to undertake alone.

Our experience in this matter thus far has justified this recommendation. Indeed, we have only a very few churches that attempt week-day work, other than vacation church schools, without such interdenominational cooperation, and those few churches are in the main in communities where no other Protestant churches are engaged in week-day activities.

At Gary, Indiana, we have been working for the longest consecutive time in such work. The experiment began there with each church giving instruction to its own children. We had an exceptionally strong director in charge and two of our churches are admirably located for such service. Some excellent work was done under this arrangement, but the results were far from satisfactory. The whole enterprise was threatened by complications which arose within our own churches. We were glad to unite our efforts with those of other religious bodies in effecting the cooperative plan which is now being followed.

Each cooperating congregation at Gary is represented on the general board of religious education by its pastor, Sunday-school superintendent and two others chosen by the congregation. This general board determines the policies, selects the teachers, fixes the curriculum and administers the work.

The results are highly satisfactory to our people. The attendance is vastly larger, the cost to us is very much less and the work done is of a much better quality.—*Robert M. Hopkins, Secretary of Religious Education, United Christian Missionary Society, St. Louis, Mo.*

Evangelical Association

The plan herein suggested can be used in either the vacation church school, or in the Once-a-Week School. This plan is given in answer to the many requests that have come to the Board of Sunday Schools of the Evangelical Association and is to be considered as tentative and suggestive, only.

The responsibility for beginning, maintaining, financing and conducting this school of week-day instruction rests with the Committee on Religious Education of the local church. Where no such committee exists it would logically rest with the Official Board of the church.

The pastor should have immediate supervision, oversight, and be in charge of the school.

Teachers should be chosen with great care, and only because adapted to the work. They should be on a par with the teachers in the public school, and, if possible, be public-school teachers. Provision should be made for some remuneration for services rendered.

The teaching should be done by age-groups as per outline given below, and in no case should violence be done to existing life-needs and interests of the pupil to be taught. There should be as many classes as there are age-groups.

DETAIL PROGRAM FOR VARIOUS GROUPS

Time	Activities	B——3 Cradle Roll	4——5 Beginners	6——8 Primary	9——11 Junior	12——14 Intermediates	15——17 Seniors
9:00 to 9:15	Hymn Prayer Scripture Hymn Salute Flag	*		DEVOTIONAL	PERIOD		
9:15 to 9:25	Habit Talk		—Clean hands,	body, mind,	words, deeds,	life, companions,	books, etc.
9:25 to 9:45	Bible Work	Pictures Bible Story	Bible Story Pictures	Bible Story Bible Truths in Bible Language	Manual on Bock of Books Handling Bible	Bible Geography Bible Customs	Bible History Church History
9:45 to 10:15	Memory Work			"Memory Gems"	"Memory Gems"	Catechism	Great Doctrines of the Bible
10:15 to 10:30	RECESS						
10:30 to 11:30	Expressional Activities	Play Music	Play Hand Work Modelling Music	Games Hand Work Modelling Music	Craft Work Nursing First Aid Music Missionary Stories	Craft Work Nursing First Aid Music Missionary Activities	Consideration of Life Work First steps taken in specific preparation for life work Music

Evangelical Association

Methodist Episcopal Church

THE primary responsibility for religious education rests upon the home. The secondary responsibility rests upon the church. Dr. Harris when United States Commissioner of Education said: "Religious education is the prerogative of the home and the church. It must ever remain there. If it is farmed out to the state it descends into a system of mere deism." Largely through its Board of Sunday Schools the Methodist Episcopal Church has been giving its attention to experimentation in the field of week-day and vacation church schools. From its experience several conclusions have been reached.

1. The work of religious education must be founded upon sound educational principles if it is to be worthy of the respect of the child, of the confidence of the parent so as to be of any permanent value to the kingdom of God.

2. The standards of organization, curriculum and leadership must be as high as those in the field of general education.

3. Whenever possible, cooperation between the denominations in promoting, organizing and conducting week-day and vacation church schools produces the most satisfactory results.

4. Other things being equal, religious education is as attractive, if not more attractive, to the pupil than general education, and is much more effective in developing desirable conduct controls.

5. Unless the teacher and the equipment provided develop and maintain a wholesome devotional atmosphere, the week-day work is weakest at its most vital point.

6. Week-day and vacation church schools should be set up only when the leadership, the budget and the support of the local church or community are assured. To develop a school on any other basis is spiritual malpractice.

It is evident that sooner or later the religious-educational program for the en-

tire week must be correlated and unified. This will involve the organization, in the local church as well as in the local community, of a committee, a board or a council of religious education that shall have charge of the work in this field for the local church or for the community on Sundays, on week-days and during vacations, though, of course, the nature of the work may greatly differ in each of these schools. The distribution of function within the committee will provide for that, but simplicity of organization must be obtained. The beginnings of a desirable curriculum have appeared. The Gary experiment developed the Gary Lessons as a temporary expedient. Now the Abingdon Series of texts are being used. Neither of these can be rated as Methodist products.

There can be no fixed system of lessons usable everywhere, except for the biblical and historical materials. The lesson materials can and should grow out of the daily social relationships of the pupil.

Methodist churches are being urged to move slowly enough to do the work well. In the schools of methods and institutions, in departments of religious education in colleges and theological seminaries, through the printed page and by the personal visitation of field workers, local pastors and communities are being given such help as time, personnel and budget permit. Through the collegiate and theological school departments of religious education we are beginning to get some well-trained leaders. From the community training school we are receiving teachers trained for local class work. It is safe to say that the character and quantity of leadership in this field in the Methodist Church is on the upgrade. For the immediate future the chief problem lies in the field of unification and correlation.—*James V. Thompson, Superintendent of Young People's Work, Board of Sunday Schools.*

Methodist Church in Canada

THE General Board of Sunday Schools and Young People's Societies of the Methodist Church in Canada is giving leadership to Week-Day Religious Education through a committee which has been in existence now for two years. It is also cooperating in the Religious Education Council of Canada through this same committee in providing jointly with other churches the material which it recommends to be used by week-day classes of instruction. At the present time, the advice of the Board to all school boards or other groups inquiring about this work, is that a special Board of Religious Education, consisting of the ministers, the Sunday-school superintendents, a representative of the local school board, and the principal of the public school, be constituted to look after this work locally.

We are not actively promoting this work. It is growing of its own accord, and we are merely endeavoring to guide it and supply its need. If we should undertake promotion it would go faster than we would be able at present to keep pace with.—*Manson Doyle, Assistant Secretary Sunday Schools and Young People's Societies.*

Presbyterian Church in U. S. A.

BRIEFLY stated, our work in this line is of a threefold nature. First of all, we try to make our publishing house a bureau of information concerning week-day religious instruction. We are gathering, continually, information from many fields where week-day religious instruction is being carried on. This material is being made available through our series of bulletins.

In the second place, we are endeavoring to furnish a service in lesson materials. We are publishing the Westminster Religious Education Text Books in a series of graded lessons intended for use in a unified program of religious education, including the Sunday school, the week-day church school, and the various expressional organizations of the local church. We are thus providing for the churches a unified course of study covering the elementary grades and the junior high-school ages.

In the third place, we endeavor to give to the churches expert assistance in the organization and administration of week-day religious instruction. Through our system of field representatives, we are able to touch most of the churches desiring such aid.—*W. A. Squires, Director of Week-Day Religious Education.*

Presbyterian Church in Canada

IN cooperation with the other denominations in the Religious Education Council the Board has given some consideration for the past two years to the movement for week-day religious instruction. The distinctive feature of this movement that has spread so rapidly throughout the United States is that this work is under the auspices of the church and religious leaders and usually in church buildings though conducted on week days and during school time, the children being excused for certain periods for that purpose.

The following principles have been agreed upon by the Board in the Religious Education Council.

(a) It is the inalienable right of childhood and a necessity to its complete development to have thorough and effective training in religion and morals.

(b) No person is adequately educated for the responsibilities of life as a Canadian citizen whose religious and moral responsibilities have been left undeveloped.

(c) The home and the church are primarily responsible for the religious instruction of the child and the parent has a right to ask that time shall be set apart for the religious instruction of his child during the hours commonly devoted to educational purposes.

(d) It is the opinion of the Religious Education Council of Canada, therefore, while believing that full advantage should be taken of such opportunities as may be offered by the departments of education for religious exercises and moral instruction and citizenship training, etc., that it is primarily the responsibility of the church to provide for the religious education of the young, whether on Sunday or week days, and that our efforts in regard to religious instruction in connection with the public schools should be directed chiefly at this stage towards the establishment of a system of instruction under church auspices rather than as an integral part of the curriculum of the school. The board is planning to make a special study of this question during the year in the hope of bringing a definite recommendation to the General Assembly next year.—*J. C. Robertson, General Secretary, Board of Sabbath Schools and Young People's Societies.*

Protestant Episcopal Church

THE aim of week-day church schools is to give the church a larger opportunity to aid in the education of the child.

This plan emphasizes the tragic need that our educational system find some means of putting into the lives of the children compelling religious and moral convictions by which alone a proper life integrity can be sustained and the irresponsible and feverish restlessness of the rising generation be steadied and properly directed.

This plan demands three things:

1. More time for the church school to influence the life of the child.
2. A better organization of the church school and a more consistent training for its teachers.
3. A larger opportunity for the child to experience year by year the church's guidance through proper selected activity, training, and self-expression.

It demands further very close cooperation between the three organizations that vitally touch the growing life of the child: (1) The home. (2) The school. (3) The church. Each has a duty and an opportunity.

It takes into consideration that education is a process of unfolding of the entire personality and the means by which this is accomplished is activity born of interest.

We look upon the church school as the teaching agency of the church. It is a unit and must function in the life of the child wherever it is possible to reach and influence him. Therefore we consider the school meeting Sunday and week-day as one, with experiences and activities begun on Sunday and continued at whatever addi-

tional time the church is able to secure contact with the child.

The educational program of the Episcopal Church, with, among other things, the *Christian Nurture Series* and the Church School Service League activities, gives a wide field for active interests and projects that lead to character building and conduct control and bring the fundamental relations of our Christian faith into personal touch with the growing child's immediate problems that are now puzzling him.

This educational plan of the Episcopal Church anticipates cooperation, without loss of identity, with other communions engaged in religious-educational work. It recognizes clearly the twofold program, (1) of giving to their own church children the full heritage of their church's life. It also recognizes that this is not the only problem, and (2) that there is a distinct duty to the large unchurched group at our very doors. The missionary problem must be sensed, its difficulties understood and the churches that have a personal religion must go to the unchurched and win them.

These two problems must not be confused, and in the mind of the leaders of the Episcopal Church there is a grave question as to whether they may be solved by a common schedule or a single type of school. Religion must function in a fellowship and the schools of every type must be continually upon the alert to see that the child is kept in touch with, or pointed towards, actual membership with organized religions.

The department has put out two publications which may be secured upon application to the Department of Religious Education, 281 Fourth Avenue, New York: No. 4600, *Some Questions Frequently Asked Upon Cooperation with the Public Schools for Week-Day Religious Education* and Bulletin No. 27, *The Why and How of Cooperation with the Public Schools.—Edward Sargent, Assistant Secretary, Department Religious Education.*

Reformed Church in the U. S.

THE Reformed Church created the office of the Director of Week-Day Religious Education and called a pastor from Buffalo, N. Y., in the person of Dr. Charles Peters, to assume this responsible position, in the summer of 1921. The new director made a survey of the work accomplished by his own denomination in the field of week-day religious education and discovered that a considerable number of D. V. B. S. were being successfully promoted all over the denomination. A partial survey was also made of the winter schools in week-day religious education throughout the country. On the basis of this twofold survey supplemented by considerable study, standards for an adequate program of religious education were formulated. These standards and methods were set forth and discussed quite extensively throughout the denomination by holding a large number of Institutes which were attended by the leading representatives of the various churches.

It is the intention of the Department of Week-Day Religious Education to continue the agitation of church vacation schools and then carry on this training in a more comprehensive way by setting up demonstration schools in various sections of the denomination which will be open to boys and girls during the winter months. We believe that the proper sentiment for these schools can only be stimulated when definite results are accomplished in the effort for character formation.

The next step will be to give serious attention to introducing into the curriculum of our denominational colleges the right courses of study, covering adequately the field of religious education. We believe that our denominational schools and colleges should assist definitely in preparing the proper leadership and programs that are required to place religious education on a parity with public-school work.

In order to utilize the latent teaching force that is now available in the average community and at the same time demonstrate the practical results that can be obtained by establishing these winter schools of religion for boys and girls, Community Training Schools will be organized in strategic places throughout the denomination. These local training schools will supply the teaching force for these winter schools in this preliminary stage. Adequate and efficient instruction, however, can only be made possible when comprehensive courses in religious education are promoted by our higher institutions of learning.—*Rufus W. Miller, Editor Sunday School Publications.*

Religious Education Through the Week

By Ethel Owen

THOSE who are responsible for the education of children realize that there should be religious instruction for these children on week-days as well as on Sundays. And today in various sections of the country there are fully organized week-day schools of religion, in some instances with directors of religious education and teachers as well trained and efficient as public-school teachers. School boards are releasing children at given periods to attend the sessions of the week-day schools of religion, and credits are given in the public schools of some communities for the work done.

Sometimes you hear people say, "The theory of week-day religious instruction is all right, but does it work in practice?" The testimony of people actively engaged in this week-day work makes this very sure.

One pastor in a city community who has the work of week-day religious instruction well under way and progressing rapidly, gives this instance of special interest. On the first day of the opening of the week-day school a bell was rung summoning the children to the session of the school. Of course people in the neighborhood hearing the bell wanted to know what it meant, and that school became a known fact. Would it not seem to be significant that the use of the bell was to herald a new era in the education of the child? The same pastor is considering giving a cup of milk and a few crackers to each child before he enters upon his work in the week-day school. Where the child comes direct from his public-school classroom this refreshment will be welcomed, and is often necessary. The teachers in this school are enthusiastic about their work and are eager to render the best possible service. It would seem to be a foregone conclusion that the school will prove a fact, not a theory, in the lives of the children that attend it.

The expressional side of the child is developed by the director of religious education in a certain union church. In this school the children are encouraged to give their interpretations of the lessons. If a child's interpretation is wrong he is not told he is wrong but is asked for the reasons for his interpretation. He is given a chance to *express* himself. He is not simply asked to accept what he is told. The aim is to make him learn the correct interpretation by working it out for himself in his own way. Training of this nature is the sort that will fit young folks for their later years, when problems come that have to be worked out by themselves. And will not the training in these week-day schools make them see clearer when they get out into the big world where battles have to be fought and won?

A child whose interest can be secured in week-day instruction, who enjoys the sessions of the school, is the greatest little

(Continued on page 579)

What Lessons for September?

Suggestions for Using the Closely Graded Lessons in September in Schools Which Do Not Have Class Instruction During the Summer

AN increasing number of city schools, because of the exodus of pupils and teachers during the vacation season, close their doors the last of June and do not resume sessions until the first or second Sunday in September. To such schools the September days bring a problem in the matter of teaching material. There are no textbooks, for teachers often hesitate to buy Part 4 of any year just for the sake of the last three or four lessons. But the fact that no lessons are provided tends to cause both teachers and pupils to be indifferent about coming back as promptly as they otherwise would. It seems to them hardly worth while to do so, until some definite work is ready for them.

Emancipation from the tyranny of the date line is not the least of the advantages of a closely graded curriculum. The unit of thought and work becomes not a subject, but a class, a particular group of pupils whose specific needs present specific problems. What one class does on any one Sunday does not affect other classes. Even within the same grade the separate classes may proceed through the course of studies independently. Flexibility is to be expected as the different classes live out their own lives. The purpose of teaching is not to cover pages of a book. The material is the means, not the end.

Many causes may force an adjustment in the use of the material. Every class may expect the loss of from four to eight assigned lessons every year. The exercises of special days, weather conditions and what not will take the place of several lesson periods in the aggregate. Sometimes vital questions will arise which demand and should secure the right of way. Furthermore, some lessons may need expansion to do justice to the study. These general considerations will throw light on the problem of the September lessons in schools which do not have class instruction during the summer months.

For Beginners and Primary Grades

It is most important that regular departmental work should begin as early in September as the children can be assembled. Many of them will have been without church-school influence all summer, or, if they have attended at all, the program will probably have been so general as to make little impression upon the younger members of the school.

For these, it is possible to plan in either of two ways: The teacher may, by anticipation, use lessons from the first quarter, looking ahead to see which lessons are best suited to expansion or which Sundays are likely to be interfered with by other necessary exercises or by unforeseen changes in the program; or, the September lessons may be selected from those designed for the Fourth (summer) Quarter. If the first plan is followed, it will only be necessary to order the fall supplies for the First Quarter well in advance and begin their use at once. This plan, however, should not be put into operation until after Promotion Day—where this is held in September—as the new classes will not be ready before that to begin their work. If the second plan is followed, it will be necessary for the teacher to be supplied with the teacher's textbook for the Fourth Quarter, but copies of the leaflets for the pupils need not be ordered.

If it is desired to begin at once in September the use of First Quarter material, the teacher should count up the number of full sessions which will probably be available from September through the rest of the calendar year. One Sunday may be utilized as Rally Day, another may possibly be devoted to a Harvest Festival or Thanksgiving Service, a third may be claimed for a Christmas program. When allowance has been made for these possible interruptions, then consult the list of lesson topics for the quarter, to be found in the back part of the teacher's textbook.

For the Beginners Course, in Appendix A and Appendix C will be found suggestions for additional activities and alternative programs, which may be still further varied by the use of stories retold, and by means of pictures and blackboard drawings, described in Appendix E. By following these suggestions it ought not to be difficult for the resourceful beginners' teacher to occupy profitably all the Sundays of the autumn.

A similar plan may be followed with the lessons of the primary grades. With many of the lessons the teachers will be very glad of more time than is ordinarily available for handwork, for memory drills, for additional stories, for emphasis upon worship or other activities. It will be necessary, however, to plan these additional sessions with the utmost care, in order that they may not degenerate into mere "busy work," without real religious value to the pupil.

If it is preferred to utilize material from the Fourth Quarter, the following program is suggested for beginners and primary grades:

Year I. Beginners—Part IV

Theme: Love Shown by Kindness

September 3rd—Lesson 40: Joseph's Coat of Many Colors.

September 10th—Lesson 41: Joseph and His Brothers.

September 17th—Lesson 42: Joseph Taking Care of His Father.

September 24th—Lesson 50: The Story of A Shepherd and His Sheep.

Note—(Should Rally Day come on the first or last Sunday in September, omit Lesson 50.)

Year II. Beginners—Part VIII

Theme: Friendly Helpers

September 3rd—Lesson 92: Every Day Helpers.

(This lesson may be linked up with summer vacations and play by having the children draw some of the people and animals and other creatures that they have seen and helped.)

September 10th—Lesson 93: A Kind Uncle. (Omit this lesson when Rally Day uses one Sunday.)

September 17th—Lesson 95: The Bees at Work.

September 24th—Lesson 99: Some Tiny Builders.

Year I. Primary Course I—Part IV

Theme: Serving God by Right Doing and Learning of His Love and Kindness

September 3rd—Lesson 40: David's Care of the Sheep.

September 10th—Lesson 41: How David Used His Harp. (Omit on Rally Day.)

September 17th—Lesson 42: A Hungry Woman Sharing Her Bread.

September 24th—Lesson 43: Four Young Men Choosing the Right.

Year II. Primary, Course II—Part IV

Theme: Learning How to Use God's Gifts

September 3rd—Lesson 46: The House in Which I Live; Lesson 47: God's Gifts for Food.

September 10th—Lesson 49: God's Creatures of the Field. (How God's Creatures Use His Gifts.)

September 17th—Lesson 50: The Great Wide Sea, or Lesson 51: Day and Night.

September 24th—Lesson 52: Seedtime and Harvest.

Year III. Primary, Course III—Part IV

September 3rd—Lesson 45: A Sorrowing Mother Made Glad. (This story of trust and dependence and the teaching that "God is our refuge and strength" will be the basis of the following lessons of choice.)

September 10th—Lesson 48: A Servant Yielding to Temptation.
September 17th—Lesson 49: Four Captive Boys in a Palace School.
September 24th—Lesson 51: Esther, The Brave Young Queen.

Junior Lessons for September

For the junior grade a similar plan may be followed; that is, extra lessons may be provided by looking forward through the outlines for the first quarter, selecting such lessons as are capable of expansion by means of added emphasis upon handwork, memory drill, training in worship or other forms of service or missionary instruction. The geography interest at this age may make it desirable to spend an additional session occasionally in map drawing, or an extra session may be utilized in dramatizing a Bible story. When these modifications have been tentatively decided upon, a new program should be outlined covering four months instead of three, and allowing, of course, for Rally Day and any other Sundays when special exercises are likely to absorb part or all of the time for the class session. If, on the other hand, it is thought more desirable to utilize lessons from previous quarters, the following program is suggested for the juniors:

First Year Classes. The children who have been studying Course IV, *Stories From the Olden Time*, have had the chief events in the lives of several Old Testament characters. Four of these stand out above the others in importance: Abraham, Joseph, Moses and Joshua. Since the lessons on the life of each of these characters were separated by the days between Sundays it may be that the pupils have not gained a clear idea of the story of the life as a whole. Whether they have or not it will do no harm to devote the Sundays of September to a review in order to refresh the memory and clarify and perhaps sometimes rectify the ideas that the children already have.

Abraham. The stories which the children have had relate to his call to go to a strange country, Genesis 12: 1-9. His generous and unselfish act in giving Lot the first choice of the land, 13: 1-18. His bravery in going to the rescue of Lot, 14: 1-24. His faith in God's promises and his hospitality to three strangers, 15: 1-6; 17: 1-8; 18: 1-15. And the story of sending his servant to Haran to bring back a wife for Isaac, 24: 1-67. The memory texts for the first four lessons are Hebrews 11: 8a, c; Luke 6: 31; Proverbs 17: 17; Hebrews 13: 2. For the last incident the texts are Proverbs 3: 3a, 4, which express the attitude of Rebecca shown by her kindness to Eliezer. But the verse that should be left with the children at the end of the story of Abraham is James 2: 23, last clause, "He was called the friend of God." The stories should come from the children if they can give them, but the teacher needs to have a clear outline in mind in order to make it certain that a vivid and unified picture is presented of the chief incidents in the life.

Joseph. From the life of Joseph five stories have been taken. His being sold into Egypt, interpreting the dreams of the butler and the baker in the prison, his transfer from the prison to the palace, the visits of his brothers to Egypt, and the coming of his father and brothers to live in Egypt. The passages to be studied by the teacher are Genesis, chapters 37, 39 to 47. The summing up of the great truth that shines out through this story is in Romans 8. 28a. The memory passage is the 121st Psalm.

Moses. There are so many stories about the great law-giver of Israel that one must choose carefully the high points and leave out all unnecessary detail. The references for study are Exodus 1: 1 to 2: 24; 3: 1-12; 11: 1-10; 12: 29-36; 14: 1-31; 16: 1-3, 11-15. Numbers 20: 2-13. Deuteronomy 34: 1-12. Memory texts, Exodus 4: 12; 15: 2. 1 John 2: 17b.

Joshua. The story will not cover all of the life of Joshua, but only that part that has to do with the time preceding the entrance of the people of Israel into the Promised Land. The children will not have the end of his story until the summer of next year. The references for study are Exodus 17: 8-13; 24: 12-18; 32: 15-20; Numbers 13: 1 to 14: 10; 27: 15-23. Memory text, Numbers 13: 30b.

Second year classes, Course V. *Hero Stories.* The last lessons of this course present characters from the Conquest of Canaan and the Judges period. Four of the stories will make fine material for September, leading up to the stories of the kingdoms of Israel and Judah.

Joshua. References for study, Numbers 27; 15-23; Joshua 1: 1-18; 3: 1 to 4: 24; 24: 1-33. Memory texts, Joshua 1: 9, Ephesians 6: 10.

Deborah and Barak. Judges 4: 1-16; 5. 1-31.

Gideon. His Call, Judges 6: 1 to 7: 1. His Victory, Judges 7: 2-25.

Samson. Judges 13: 1 to 16: 31. Memory texts, Ephesians 6: 10, 13-17; 1 Thessalonians 5: 21, 22; Proverbs 1: 10.

Third year classes, Course VI. *Kingdom Stories.* Among the last lessons in this course are two thrilling accounts of the courage and faith of the Jewish martyrs during the terrible persecutions in the time between the Testaments. The other two lessons are on the land where Jesus lived and the temple in which he worshiped and taught. These are not only interesting but prepare the way for the study of the Gospel of Mark which comes in the first six months of Course VII.

The school should buy for the third year class teachers the teacher's textbook and the pupil's book for Part 4 in order that they may have the material necessary in preparing these lessons.

For classes using Course VII, that is, the children in Grade VII, whether they are grouped with the juniors or with the intermediates, four characters may be selected from Studies in the Acts: Peter, Stephen, Philip, and Paul. The references for the teacher's study are as follows:

Peter, Acts 2: 1-47; 10: 1-48; 12: 1-19.
Stephen, Acts 6: 1 to 8: 1a.
Philip, Acts 8: 1b-40; 21: 8, 9.
Paul, Acts 9: 1-19; 13: 1-3; 14: 1-28; 21: 15 to 23: 35; 25: 1-4, 7-11; 26: 30 to 28: 30.

If the teacher prefers, the story of Stephen may be omitted and the outline of the life of Paul divided into two parts.

The September Studies in the Intermediate Courses

An examination of the Intermediate textbooks will emphasize the advantage of laying up some slight store of time. There is considerable difference between these texts and those of the earlier grades. Notice the following points. (1) Beginning with Grade VIII the memory passages are Scripture masterpieces, one for each quarter, to be memorized as wholes. (2) Geography work is emphasized in two forms, physical and historical. (3) The notebook is varied in character and includes three broad types, narrative work occasionally, analytic outline work more frequently, and, now and again, some original writing like imaginary letters, reports of imaginary happenings and the like. A full period will be required for getting acquainted with the new textbooks in some instances, and those who are doing geography work or other handwork will be grateful indeed for some additional time.

Both pupils and teachers will enjoy the geography and notebook work when the teachers themselves take the matter seriously and enter into the spirit and fun of it all. But some preliminary explanations and, perhaps, practice work will conserve time later and will deepen the interest of the pupils. An entire period may well be spent in grades VIII and X in showing the fascination of geography study in connection with Bible study. Or, as an alternative, two periods may be given to the first lesson in each course where physical geography is introduced. This happens to be Lesson I in Grade VIII. The purpose underlying geography study is to show the Providence of God in providing a home for his people through whom his message could be given. Geography at once interprets and, in part, determines history. Back of the truth are the men who found and proclaimed the truth and, if need be, died for it; their surroundings, their manner of living, their modes of thinking, their national story. And back of the men is their geographical setting that made their history possible.

What is true of the geography lessons applies also to the political lesson in Grade

(Continued on page 579)

All the Men of the Church At All the Work of the Church

In Rural and Village Communities

CHURCHES located in similar communities face similar problems. Similar problems generally have similar solutions. The men's work is one part of the total work of the church which follows certain lines defined by the type of community in which the church is located. In rural and village communities the outstanding feature of the men's work is meeting the needs of an agricultural people. There are also rural industrial districts which present special tasks for men.

Certain common interests, however, extend throughout all communities. The Bible class for men is the property of no one type. Boys' work is the concern of men everywhere; so also is the evangelistic and missionary work. Through financial aid, personal duties in carrying on the business of the church, and church work in general, men are serving in rural and city churches alike. But even these interests are influenced by the factors peculiar to various communities. It is strictly a matter of the individual church adapting all its resources to the solution of its problems.

The following bulletin has been issued by one of the denominational commissions on men's work. We reprint it here because of its general interest, and would call the special attention of those in rural and village churches to the program followed last year by the men's club in community "A" and to the distinctive features of the work in the other communities.

— The Editors —

Examples of Men's Work in Rural and Village Churches

Community A.

Type of Community—Small Rural Community with a near-by Agricultural College.

Type of Organization—Community Club.

Membership—Open to All Men in the Community. Average attendance about fifty.

Distinctive Features:

The Club has the regular officers, but has no elaborate constitution and by-laws.

Meetings held monthly. Supper served and paid for by the men at the table. When money is needed for special purposes the hat is passed around. Group singing is a feature of each meeting.

A Men's Bible Class meets in the church each Sunday morning where a large number of the members come together for Bible study.

The Club adopts a program for each year's work and the program for the past year was as follows:

September

(2) Club Project for Community Service.
Get-together supper prepared by the men themselves. Subject: "Plans for another year." Ten-minute speeches by the members.

General Discussion

(2) Club Project for Community Service.
Community Clam Bake in a grove by the sea, including field sports, outdoor community singing, etc. All community organizations invited, namely: Women's Club, Parent-Teachers' Association, etc. The chief feature of this picnic was the series of reports which came from the several organizations. Thus the entire community sat in judgment on the work of its organizations and listened to future plans.

October

(1) Nature of Monthly Meeting.
Harvest Home Supper and Barn Dance.

(2) Club Project for Community Service.
The securing of adequate athletic field for boys.

November

(1) Nature of Monthly Meeting.
"Two Bit Bean Supper," served by ladies of the church. Subject: "Our Schools." Speaker: School Superintendent. Invited guests: Parent-Teachers' Association, School Teachers, and School Committee. Humorous skit by boys from the school.

(2) Club Project for Community Service.
Raised funds to send delegation of boys to State "Y" Conference. Poor girl taken to hospital for operation.

December

(1) Nature of Monthly Meeting.
Fifty-Cent Supper served by Domestic Science Club in the High School. Subject: "The Club and the Church." Remarks by ministers. Reports from boys at "Y" Conference.

(2) Club Project for Community Service.
Cooperation with churches in arranging Christmas Eve Community Carol Service. The tree was selected by a committee of the Club. It was dug up, hauled, and planted by the Committee.

January

(1) Nature of Monthly Meeting.
Beef Steak Supper prepared by the men themselves. Subject: "Public Health." Talk by a leading physician. Illustrated by motion pictures.

(2) Club Project for Community Service.
Committee appointed to cooperate with proper health authorities. Minstrel Show by members to replenish club treasury. Club entertained by college authorities.

February

(1) Nature of Monthly Meeting.
Father and Son Banquet, served by Girl Scouts. Subject: "Lincoln." Outside speaker. Prize contest, recitation by boys of Lincoln's Gettysburg Address.

(2) Club Project for Community Service.
Report of Health Committee. Plan to cooperate with community organizations to secure and support a district nurse. Sums voted to help support church work.

March

(1) Nature of Monthly Meeting.
Stand-up Supper at close of meeting consisting of coffee, hot dogs, and doughnuts. Subject: "The Town Warrant." Speakers: The Selectmen.

(2) Club Project for Community Service.
Farmers' Institute projected; housing committee appointed to take care of overflow of students.

April

(1) Nature of Monthly Meeting.
Regular Supper. Subject: "Civic Responsibility."

(2) Club Project for Community Service.

Planting Fruit Trees. "Clean Up and Paint Up Week" observed. Concrete sidewalks laid in front of town library. Cemetery cleaned up. Scientific method for the disposal of garbage worked out.

May

(1) Nature of Monthly Meeting. Ladies' Night with banquet served. Topic: "The Ladies." Musical Program by men.

(2) Club Project for Community Service. Projection of Community Memorial Day Services, including the selection and placing of a boulder and the dedication of a soldier's tablet.

June

(1) Nature of Monthly Meeting. Regular Supper. Subject: "History of Our Town." Reminiscences by our citizens. Old time music by old time fiddler. Boys and girls invited.

(2) Club Project for Community Service. A pageant embodying the history of the town arranged and put on by the Club.

July and August

(1) No regular meetings and suppers.

(2) Club Project for Community Service. During the summer the Club raised funds and furnished automobiles to carry fifty boys on a camping trip to the mountains. They carried the Camp Fire Girls to the beach. They arranged and supervised the Fourth of July Celebration. They cooperated with the church schools in their summer picnics. They promoted outdoor athletics and gave their support to local baseball clubs.

Community B.

Type of Community—Rural.

Type of Organization—Men's Club.

Membership—Composed of men within the neighborhood of the church, mostly church members.

Distinctive Features:

Usual Officers—President, Vice-President, Secretary and Treasurer.

Meetings for business and social entertainment monthly.

Men's Bible Class each Sunday morning.

The Club has aided the church in supplying new equipment; new pews and a new bell.

Provided a library in the church building where books, magazines, bulletins, and other literature can be secured.

Frequent lectures by farm experts.

Cooperation with state and county agricultural agents.

Organized Boys' Corn Club and Girls' Chicken Raising Club.

Annual picnic for community held on the Fourth of July.

Field athletic sports, band music, etc.

Harvest supper held each fall in the church building.

The Club has been called upon for financial contributions, and in addition to the support of the local church, contributions have been made to the American Legion, Near-East Relief, Armenian Relief, County Hospital Drive, and certain denominational interests.

Community C.

Type of Community—Rural Village. Population about 500.

Type of Organization—Men's Club organized in Local Church. Membership made up of members of the church.

Distinctive Features:

Bible Class meets Sunday mornings. Teacher: A layman. Improved Uniform Lessons used.

Monthly meetings for the consideration of church and community problems. Followed by social hour.

Services for the church:

Purchased motion picture equipment. Pictures shown each Friday evening.

Provided Lyceum Course of entertainments during the winter.

Secured and made into a park a large half block of property adjoining the church building. The men themselves planted trees, made flower beds, and laid cement walks. The boys of the church keep the park in condition.

Contributes financial support for regular and special occasions.

Services for the Community:

The men joined with other organizations in the promotion of a campaign for a new school building. A banquet was held in the church basement for the leading men of the community at which time the need of the new building was stressed by those vitally interested in the movement. Bonds were voted and an up-to-date building erected.

The men realized the need of a Chamber of Commerce for their community and calling together the men of the village in a mass meeting an organization was perfected. The Men's Club was called upon still further to cooperate with the Chamber of Commerce in the establishing of a sweet potato curing plant, a plan for pooling the products of the farmers, the forming of a Boys' Corn Club and a Girls' Tomato Club, and other movements of wide interest.

During the past year banquets and mass meetings in the following interests have been given by the Men's Club: Chamber of Commerce (two), Good Roads Movement, Entertainment of County Officers when on a tour of the County, American Legion, Farmers Cooperation Movement, Public School Interests (two).

A Flower Show has been held each fall by the ladies of the church and the men have lent their aid to this movement. The Flower Show takes the place of a county fair. Although the raising of flowers and floral exhibitions are emphasized, farm products and household products are received.

Community D.

Type of Community—Rural Village. A Local Harvest Center.

Distinctive Features:

Men in the church took the initiative in renting a small house in the center of the village covering the period that harvest workers would be in the vicinity.

Chairs, tables, cots, and other articles of furniture contributed by the people.

Sleeping accommodations were given to a large number of men while waiting for work.

Games and reading matter furnished.

Free entertainments were given several nights of each week.

Religious services held in the house each Sunday afternoon and a strong appeal made to the men to attend the regular services of the church.

Cooperated with the employers in placing the men.

Community E.

Type of Community—Rural Industrial Village. Foreign workers.

Type of Organization—Bible Class.

Distinctive Features:

Bible Class meets Sunday mornings. Americanization and Community Problems have been general courses.

Special Sunday evening services. Group singing featured.

During the summer the class provided weekly band concerts in the village park. These were free but expenses were covered by the sale of refreshments.

Motion picture equipment installed in the church and weekly entertainments given throughout the winter.

Missionary work among the local people carried on regularly.

Suggested Study Courses for Men's Discussion Classes

Douglass, H. P. From Survey to Service (6 Chapters). 50 and 75 cents.

Diffendorfer, R. E. The Church and the Community (6 Chapters). 50 and 75 cents.

Edwards, R. H. Christianity and Amusement (8 Lessons). $1.15.

Holt, Arthur E. The Bible as a Com-

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Rally Day and What Came From It

By Henry B. Hazard

Evidently this church had no committee on religious education at the time the rally day committee was appointed. This committee had such enthusiastic co-operation on the part of the church, however, and its work developed so rapidly that it was soon planning and carrying out policies which in many churches come under the jurisdiction of the committee on religious education. And because of the work of this group a committee on religious education was soon appointed, although the rally day committee was also kept in office to do the work of which this article tells. If your church does not see the need of a committee on religious education, let your rally day committee show your parish what can be done.

— The Editors —

ALL are familiar with the committee that is usually chosen to manage the program for the "get together" Sunday in the autumn, otherwise known as "Rally Day." This story is about a group which started as a Rally Day Committee, but which went far beyond the scope of its original assignment and became an unusual power in the Master's service.

It all began a year and a half ago with the rare judgment displayed by the general superintendent of the church school in his appointment of a tactful woman of much originality as chairman of the committee. With many years of practical experience in the secular educational field, both in connection with the teaching of children and the training of teachers, and familiar with the methods of religious education, she was peculiarly fitted for this work in the church school.

The committee made the usual attempts to stimulate Rally Day attendance and retrieve absentees, and early reached the conclusion that schemes and contests for this purpose were far less important than inspiring services that compelled interest, and consecrated, prepared teachers who were up-to-date in their methods and who kept in close touch with the class members. A successful Rally Day program in 1919 resulted from its efforts, and because the committee had done so many other helpful things to advance the school's interests, the Church School Board established it permanently as the Rally Committee.

The church of which this school is a vital and integral part has a membership of about twelve hundred. Its building has a beautiful church auditorium in which there is no jarring note and which immediately puts one in an attitude of worship. But, judged by modern requirements, the rest of the structure is far from perfect for church-school purposes and has presented many serious difficulties for a departmentalized and graded school. With much apathy and inertia to overcome, it has required patient and persistent work and much expenditure of time and thought to bring about the realization that a successful church cannot be conducted today with ox-cart and tallow-dip methods.

This committee of eleven has acted as an unofficial cabinet and advisory council to the pastor, the general superintendent, and the other officers of the school. Tacitly it early adopted the motto, "Whatsoever thy hand findeth to do, do it with thy might." Without exception its members are loyal to each other and to the school, and are applying themselves with unfailing devotion to an ideal, aiding to bring Christ's kingdom to earth. There are frank discussion and constructive criticism in its meetings, for all have the same aim. It is made up of men and women, young people and adults, officers and teachers and pupils. Its sessions are delightful, and while necessary business is transacted speedily, it is at heart an oasis of good fellowship. Its inspiration drives away the discouragement and disheartenment that are so prone to attack those who are confronted with what appear to be negligible results.

Completing the Records

One of the first constructive acts was to prepare and have printed an attractive roster containing a list by name, address and title of the general school officers, followed by an outline of each department and a description of all classes, showing class name, teacher, whether men or women, boys or girls, approximate age limits, course of study, membership figures, and special class features including social and service activities. These were presented to visitors, new members, and persons joining the church, that they might see at a glance the organization of the whole school. It also made it possible for the officers, teachers and pupils already in the school better to realize and appreciate its composition and make-up.

As an improvement upon the church-school roster, the Rally Committee has had approved by the Church School Board the plan of issuing an attractive "Church School Annual," descriptive of the school and its activities and aims, with photographs of its principal officers, its classes and departments. The expense is to be absorbed principally by the classes which will present them to our own members as well as to prospective ones.

Early the committee began to hold rally parties once or twice a month at the homes of its members. To these parties were invited the newly joined members of the church. A number of objects were in view, to entertain them socially, to secure them as members for the church school, and to have them meet and become personally acquainted with the committee members and some of the church-school officers so that they might know that the school has a particular interest in them and a desire to make them feel at home in the school. Another important purpose was to ascertain what had been their relationship to their previous church and school, their accomplishments and their capacities, that they might be at once secured for service in the new field.

With a school membership of about eight hundred (including Cradle Roll and Home Departments) there was Rally Day attendance last year of between six hundred and fifty and seven hundred. The attendance ordinarily averages about sixty per cent of the total membership. Automobiles were sent for the members of the Home for the Aged and the Children's Home.

A questionnaire was prepared and sent to the officers and teachers (numbering about seventy-five), requesting their frank opinions, suggestions, and constructive criticism of the needs and conduct of the school, mention being made particularly of such subjects as the most desirable periods for service of worship and class session, preparation of programs of worship, singing, orchestra, causes of poor enrolment and attendance with proper remedies, and class and departmental equipment. The replies were compiled and proved most illuminating, giving information impossible to secure in the limited time of the usual school board sessions. Progressive steps have been taken to make effective the best ideas expressed.

Training Leaders

Last winter, the chairman of the committee began a week-evening class in child study. Sessions were held at 7:15 o'clock Thursdays, before the prayer meeting. With most persistent unfavorable weather conditions this class, with but three members at the start, increased to thirteen, all of whom took the examinations and passed

with high grades, securing credits for diplomas. With the exception of one member who left the city and four who were already on the regular roll of officers and teachers, all of them became either officers or substitute teachers. The members stated that their first real interest in church-school teaching came through the helpful and interesting discussions in this class.

The pastor was so impressed with the success of this class that he mapped out a program in October that brought together not only all the departments of the church school but all of the other organizations of the church for a most profitable evening's discussion on the subject of religious education. There was a rapid crystallization of effort and interest, resulting a month later in the formal inauguration of Thursday evening classes in church history, Bible, child study, organization and administration of the church school, how to teach religion, and the training of the devotional life. The schedule called for a 5:30 o'clock supper at the church for the convenience of the members, and two study periods, from 6:15 to 7:00, and 7:00 to 7:50, all joining in a devotional service under the pastor's direction at 8 o'clock. About one hundred members were enrolled and the interest was intense.

Better Equipment

Suitable quarters had been provided for the Primary and Junior Departments in bright, attractive rooms on the main floor.

The Beginners' Department, which was temporarily in the church parlors, was at last finely provided for at a cost of about $300, by rearranging sliding vertical partitions in the church-school auditorium so as to divide off a rectangular portion at one end, throwing three good sized classrooms into one large departmental room. This room is sunshiny, well ventilated with eight windows, pleasingly tinted and carpeted—in fact it is the most attractive room in the building, which is as it should be. The partitions as rearranged are still sliding ones with hinged leaves that may be folded back at either end of the room, throwing open this room as a part of the auditorium when desired. An organized adult Bible class graciously gave up its classroom and went into the church auditorium for its class sessions in order to make the change possible.

If there is one branch where we feel that splendid progress along the most modern and proper pedagogical, as well as spiritual lines has been made, it is in the Junior Department. Would you not be impelled to say just a little about a spirit that would result in the members coming at 7:30 on Sunday morning and sitting on the doorsteps waiting for the sexton to let them in, in order that they might be the first on hand and have the honor of acting as the flag-bearers of the Christian and American flags in the service of worship of the department at 9:30?

Recently at a banquet at which the juniors were hosts to the teen-agers, who had won in an "On Time" and Attendance contest, the speeches and responses to toasts made by these juniors would have done credit to an assemblage of intelligent adults.

The Teen-age Department has been separated from the young people and adults, and now meets in its own assembly room, made much more attractive than formerly, in the basement, where its own service of worship is held. The counsellor for the Teen-Age Department—an aviator and full of promise—was transferred by Uncle Sam to a distant state the Sunday after he took charge. The possibilities there so appealed to the general superintendent of the church school that he could not withstand resigning the latter position for what appeared to be an even larger field. Since becoming counsellor in October last, there has been a splendid response in initiative and leadership on the part of the boys and girls. In line with a suggestion in the CHURCH SCHOOL Magazine, the seven classes of the department were organized into Program, Service, Membership, Church Attendance, Social and Recreational, Editorial and Finance Committees, each class taking one committee assignment for two months in rotation. This has worked finely, with the Editorial Committee publishing a monthly bulletin. The pupils plan and carry out the fifteen minute departmental service of worship each Sunday, under the direction of the pupil-president. Three of the teen-agers have been elected President, Vice-President and Secretary of the Junior Church, and their individual activities, as shown by an Honor Chart covering all the pupils, cover literally hundreds of acts of Christian service, participation in worship, or other school or church activities.

A clubroom has been secured in the church building, the walls tinted by use of the teen-agers' own funds, and is now being decorated and furnished by them as a social clubroom. Steps are being taken to organize a Boy Scout Troop and a group of Camp Fire Girls in this department.

The chairman of the rally committee is also supervisor of teacher reserves, and has surrounded herself with a corps of faithful substitute teachers, one for each grade in the Primary, Junior and Intermediate Departments, who have agreed to keep the current lesson prepared for the class assigned and to respond to the call. For their convenience a printed form of postal card was devised and has been furnished the regular teachers for use when request is made for a substitute. This card contains spaces to be filled out with complete data, after which the regular teacher mails one to the substitute, one to the superintendent of the department, and another to the supervisor. By this means all are kept informed in advance at the cost of but three postal cards and a few moments' time.

Because frequent changes of address were occurring in the roster of the school officers and teachers without any notification, a correct-address-card was drafted to be filled in and filed with the general secretary every month, with a statement not only of the present address, but of any contemplated change in the near future.

One of the committee members cordially greets the members of the school and visitors at the entrance door on Sunday mornings and in case of strangers escorts them to the proper department. Another member has become the assistant superintendent of the Intermediate Department, and a third young woman member is teacher of the most enthusiastic and dependable class of girls in the church school. Nothing is too hard for them to attempt and what they attempt they carry out. This committee was responsible also for the purchase of a modern motion picture machine which was secured at the cost of three hundred and fifty dollars.

A Church School Library

Much interest has been created in the extension and more persistent use of the church-school library and members of the rally committee may be seen guiding those attending the prayer meeting into the library and then assisting them in the selection of worth-while books. The committee secured the appropriation of sufficient money to purchase sixteen modern books, and practically all of them were placed in readers' hands the night they arrived. An array of books on religious education was placed on a table in a conspicuous place where they had to be viewed by young people and adults coming to the church school and to prayer meeting. An attractive poster was placed over them:

In order that the superintendent of each department, chairmen of important committees and the principal officers might have a convenient place in which to keep clippings, pamphlets, communications, etc., of value and interest to them and readily available for reference and use, the rally committee bought sheets of heavy pressboards, had them cut into letter-size covers, and made loose-leaf binders with nickeled adjustable school rings. Extra sheets of paper, perforated at the edge, and manila envelopes with a metal fastener at the end flap, were also furnished to go into the binder, the envelope to hold booklets that could not well be filed in any other manner. There are many of these pamphlets of much value issued, particularly those describing expressional activities.

The force and influence of the rally committee were successfully placed back of the efforts to secure a modern duplicating machine, making possible not only a considerable saving in printing bills, but giv-

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Church Decorated for Promotion Sunday

Promotion Day Plans

By Lucy Stock Chapin

EVERY church school should have an annual Promotion Day. The time of year, or the date, is not of greatest importance. Conditions vary in the schools and the date most appropriate and convenient for one school may not be suitable for another. The important thing is to have a fixed date, an annual red-letter day, toward which the pupils will look as the climax of their year's work. This is true of both large and small schools. No matter how small the school or how few the grades, there will be some children to promote.

There are some advantages in promoting on Children's Day, as it links up the work of the church school with that of the day school. It is advisable to base the grading in the church school, in part at least, upon the day-school grading. Consequently as the promotions occur in the latter it is appropriate that they should in the former and the children be made to feel that their progress in the church school is as great and as important as in the public school.

Again, in many schools there is a decided letting down during vacation months whether the school closes or not. Some schools close entirely during the summer, some hold vacation schools with a complete change of program, while others simply get along as best they may with greatly depleted numbers. If in such cases Promotion Day brings the year's work to a fine strong climax and Rally Day calls the children together in the fall, the interest is maintained and there is little loss in efficiency.

On the other hand, with the beginning of the graded lessons on the first Sunday of October there are advantages in combining Promotion Day with Rally Day. The year's work is completed, promotion takes place and the pupil enters immediately into his new course of study with no loss of interest. This plan also overcomes to a certain extent the confusion which sometimes occurs when changes are made.

Conducting the Service

There are two plans of conducting the promotion service. All departments of the school may meet together on Promotion Day for a general promotion service. This is the most interesting, and in the average school the most practical plan. In very large schools where there are many pupils to promote and much work to be shown, such a general program may be too long and a better plan is to have the promotion exercises take place in the department rooms. This is also true of schools in which the grading has not been completed or where, because of peculiar local conditions, it is not practicable for the entire school to be together.

Whether the promotion service is conducted in the department room or whether there is a general service, it should be thoughtfully and carefully planned and carried out in a quiet, dignified manner. The purpose of the promotion service is not entertainment but to show something of the work of each grade and to give recognition to the children on the completion of their required work. Therefore the service should be dignified and of a high grade. When it is conducted within the department much more time can be given for showing the work of that department, while in a general promotion service each department must be allotted a proportionate amount of time.

The Program

The program should be as attractive and impressive as possible, keeping always in mind that the purpose is to gather up the lesson teachings and emphasize the work, dignifying it in the minds of the pupils and showing to parents and friends of the children what has been accomplished during the year. There is nothing that parents appreciate more than the fact that their children have learned something worth while and have been able to express themselves creditably in the presence of others. Therefore the program should be arranged to include songs which have been learned, recitations of correlated Bible verses and passages and stories read, told, or dramatized from those of the regular lessons. This does not mean that the program should be the same year after year. There is abundant material in the lessons for it to be varied and attractive. The exercises

should vary from year to year in material and presentation and still be arranged substantially from the subject matter of the regular and correlated lessons.

For several years one school has closed its year's work with an impressive promotion service on Children's Day, the morning preaching service being given over to it. The entire school convenes in the church auditorium, which is beautifully decorated for the occasion. At the beginning of the service the members of the school enter the church in single file by the doors at the right and left of the pulpit, pass down the side aisle, meet in the vestibule at the rear and march up the center aisle in double column. The Cradle Roll children who are to be promoted lead the line, followed by the Beginners, Primary and other departments.

After the general devotional service with songs appropriate to the day the promotion exercises take place. One year the superintendent told briefly of the aims and methods of the school. Following this the children from each department to be promoted were presented in turn, beginning with the Cradle Roll. In each case as the pupils took their places upon the platform the department superintendent indicated in a few words what the children had been studying during the year. This was followed by illustrative recitations, songs or stories by the children themselves.

Last year two children from the Primary Department assisted in the Cradle Roll promotion exercise. A boy and a girl carrying a basket of roses stepped to the platform leading the Cradle Roll children. There, after a little recitation which introduced the Cradle Roll children to the audience, they handed each little child a rose and welcomed him to the school as a regular attendant. The little ones then passed through the white gate beneath its arch of ferns and flowers which indicated progress and the entrance into a new department. The gate was opened by a child from the Beginners' Department who led them to the seats awaiting them with the other beginners children. The Beginners' Department children followed with a song and the recitation of Bible verses appropriate to the pictures which they held as each child repeated his verse. As they passed through the gate they were welcomed by a primary child and escorted to their places with the Primary Department. The primary promotion class sang a song and repeated in concert some of their memory passages after which two children read stories which they had written. One of the stories was of *The Children's Praise Song* and the other, *Jesus Stilling the Storm*. The gate was opened for the primary children by a junior child who conducted them to where the juniors were seated. The other departments followed in like manner, indicating something of their work by recitations, essays and dramatizations. Following the promotions, the certificates and Bibles were presented and the pastor summed up the impressions of the morning with a brief talk to the school appropriate to the day.

Gate Through Which Promoted Classes Passed

The Transfer and Welcome of Pupils

The actual transfer of children from grade to grade and from department to department without confusion and so that they will be happy and feel at home in their new surroundings is sometimes a problem. Frequently the little children of the Cradle Roll and Beginners Departments have been very unhappy, and tears have been the result because they were thoughtlessly left to find their own way to a new place and a new teacher who perhaps could not even call them by name. To avoid such unhappiness and to make the children feel welcome and at home from the beginning requires a plan.

There are several good ways of taking the children from one department to another. One has already been suggested when, as the promotion classes leave the platform, they are welcomed by a pupil of the department to which they have just been promoted and escorted to their seats in that department. This, however, is only to the place occupied by them during the promotion service. At the close of the service each department retires to its own room and the children are assigned to their classes and shown where they will sit when they come to the next regular session of the school.

Instead of a pupil welcoming the graduates, the superintendent of the department may do so, giving a brief word of welcome and leading them to the new location.

If the Promotion Day service is the last one of the school year and the school closes for the summer, the department superintendent may send a little welcoming note a few days before the opening of the school in the fall asking the child to come early on the opening day. Then she will be there herself before the children arrive to greet them and assign them to their places.

If the promotion takes place in the department room instead of in a general assembly, the superintendent or an assist-

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Herald

A Rally Day Service for the Elementary Division

By

May K. Cowles

Herald

ALL preliminary matters of the day should be taken care of before this exercise begins, so that when it closes all will be ready to march out to go forth to service and new endeavor.

Enter **Recruiting Officer** and **Scribe** (*slowly*) with a herald in advance who is sounding a call with his trumpet in time with music of march played by pianist. If thought best a drummer boy might accompany the herald. Two boys as pages follow the recruiting officer. The herald takes a position at extreme left of stage, and drummer boy opposite him on the right. The recruiting officer takes a central position with a page close by on either side. The scribe stands a little to one side until time to come into action when he seats himself at a table near-by.

Recruiting Officer (*speaks*): I am sent with a message from the King. He is my King and your King. He is King of all the earth! Give heed as I read! No one may disregard a message from the King. (*Reads from document.*)

"The hosts of sin are pressing hard!" I am depending upon the children and youth of our land to win the victory. With brave leadership, a full enlistment, and loyal followers, we will drive back the enemy. Our country is proud of the fact that there are fifty-three million children within our borders, but twenty-six million of them are not enlisted in the service of the King. ——— of them are in the state of ———. (*Put in number of children in your state who are not in any church school.*) ——— are in the city of ———. (*Put in statistics for your city.*) We must have new recruits until we have a solid front. Some who have entered service for the King have proved to be slackers. It is my painful duty to say that some of them enlisted from this church school in ———. They have been missing on rainy Sundays. They have sometimes let little things keep them away from the ranks of their company. The King requires a larger army, and soldiers who are always faithful and loyal; hence this rally call. This message is sent as a challenge to every boy and girl in ———.

"Who is on the Lord's side?
Who will serve the King?
Who will be his helpers
Other lives to bring?
Who will leave the world's side,
Who will face the foe?
Who is on the Lord's side?
Who for him will go?"

Recruiting Officer (*continues*): You have heard the message from the King. I have come to summon before me each company of this division of the King's army. You will give me your record of the past, a list of your new recruits, your watchword for the future, and your line of service for the King. (*Turns to page on the right.*) Go, take this summons to the youngest company of soldiers in this division (*hands envelope to page*). They are the King's Reserves, and give promise of great things in the future service of the King.

(*Page takes message to beginners' class, hands envelope to the teacher, and speaking with authority says*): You are summoned before the Recruiting Officer for review! (*Beginners come to front before officer.*)

Recruiting Officer (*to Scribe*): Prepare to place on record the report of Company I. (*Scribe seats himself at table and opens big record book ready to write. Officer turns to teacher of beginners and asks the following questions*):

1. How many soldiers are enlisted in your company? (*Total*)
2. What is your average answer to roll call from week to week?
3. How many new recruits have you today?
4. Are your soldiers loyal, faithful and brave?
5. What is your watchword?

(Teacher) The company will repeat it together.

(Company) "Be ye kind."

6. What is your service for the King?

(Teacher) To be happy, and to make others happy.

(Turns to school and repeats):

"I wonder if any one knows
On a cloudy day where the sunshine goes?
I have heard that it chooses the queerest places,
The hearts of good children and shines in their faces.
In their eyes it dances all the while,
On their lips it lingers, a loving smile."

(Anonymous)

(*Company sings*): "Jesus bids us shine."

Recruiting Officer (*To Scribe*): Record the report of Company I Reserves!

(*To Company*): You may pass to your places until summoned to go forth in service for the King. (*Company goes back to its place in the school. Page steps to his place beside the R. O.*)

Recruiting Officer (*To page on his left*): Go, take this message to Company II. (*Page takes it to designated teacher of all first year primary classes. She takes the envelope, and leads this group to the front before the R. O. The same questions are asked as were put to Company I. For a watchword they might give a text, which is a part of their year's work—"Speak, Lord, for thy servant heareth." In answer to their line of service, they may bow their heads and use as a prayer the first two stanzas of the hymn "I cannot do great things" found in "Songs for Little People," which follows*):

"I cannot do great things for him
Who did so much for me,
But I should like to show my love,
Dear Jesus, unto thee;
Faithful in very little things,
O Saviour, may I be!

"There are small things in daily life,
In which I may obey,
And thus may show my love to thee,
And always, every day,
There are some little, loving words
Which I for thee may say."

(Recruiting Officer tells Scribe to record the report of Company II and then he dismisses them to their places as in directions for Company I. Page takes his place again by side of R. O. Recruiting Officer then tells page on right (alternate pages as companies are called) to go for Company III which is the group of second-year primary classes. Proceed as with previous companies. As there are a number of missionary lessons in the second year of graded work, they might take for their watchword, "Go ye into all the world, and preach the gospel to the whole creation." For their specific service some missionary project might be planned upon which they may report. They might then sing together a missionary hymn which they know. "A Love Message" in "Melodies" is appropriate if the classes are not already familiar with a good one).

Proceed with Company IV (*third-year primary classes*) as before, perhaps using for their watchword one of their texts, "Serve him with a perfect heart and a willing mind." Report their specific intended service for the coming year, and sing together "The Knights' Marching Song" found in *Songs for Little People*. For a little rest and to relieve monotony, this group might march about the room as they sing, finally taking their seats in the school.

Company V (*first year junior classes*) might take as their watchword, "Be strong and of good courage." After their service is reported, a representative of the company might repeat as a prayer the following stanza while the group stand with bowed heads:

"O Jesus, once a Nazareth boy,
And tempted like as we,
All inward foes help us destroy
And spotless all to be.
We trust thee for the grace to win
The high, victorious goal,
Where purity shall conquer sin
In Christlike self-control."
(Anonymous.)

If it will not make the program too long, a very appropriate song to follow this prayer would be, "I would be true," found in *Hymnal for American Youth*. Company VI (*second-year junior classes*) might use as their watchword, "Jehovah is on my side; I will not fear," and an appropriate song would be "Dare to be brave, dare to be true," found in most hymnals. Company VII (*third-year junior classes*) might use as their watchword one of their texts for the year, "Watch ye, stand fast in the faith, quit you like men, be strong." After the group reports its line of service, the Recruiting Officer speaks:

We have heard your noble purpose. You are the oldest company of your division, and should be its leader. I present to you these two flags as you lead the march and go forth with your division for service. (*Presenting an American flag to a designated leader in the group, he continues*): In the words of one of the great leaders of our country I would say to you:

"Our country does not ask us to die for her welfare; she asks us to live for her, and so to live, and so to act that her government may be pure, her officers honest, and every corner of her territory shall be a place fit to grow the best men and women, who shall rule over her." (*Presenting a Christian flag to another leader he continues:*)

Only as we serve our God do we serve our country best.

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before!
Christ, the royal Master,
Leads against the foe:
Forward into battle
See his banners go."

Company VII then faces school and sings the first stanza of "Truehearted, wholehearted, faithful and loyal!" (*found in most hymnals*).

Recruiting Officer summons all companies to stand at attention, and be ready to follow Company VII in proper order as they lead the way out of the room, marching forth to service. They are preceded by the R. O., and his attendants as they came in at the beginning of the service. Company VII continues to sing the stanza of their song as they lead the march. In some schools it might be advisable to march out on the street and around the block, or perhaps through the room where the main school meets. This must depend entirely upon local conditions. A wonderful hymn for the closing march would be "Lead on, O King Eternal!" However, this would be difficult for most elementary divisions. The whole service might be adapted for an entire school if it be small and meets together.

Care should be taken in the selection of the watchwords for each company; the ones indicated are only suggestive. Let it be something which will prove to be a real motto for the year. In the same way the line of service chosen should be a real project which the group are to attempt to work out, or a very definite task which they propose to accomplish. It may be of the nature of some personal improvement in conduct, a particular service to the school, it may be a community project, or one along missionary lines; but be sure it is definite and real.

If the recruiting officer, scribe, herald and pages have simple, appropriate costumes it will add to the reality of the exercise, and make it have some of the features of a simple pageant. Much of the success of the program will depend upon its being carried out with something of the authority and spirit of military procedure. This will especially enlist the junior classes of boys and appeal to their loyalty in carrying out the thought of rallying for the service of the King throughout the entire year.

The Knights' Marching Song

**A little band of knights are we, Marching, marching on,
Straight and strong, as knights should be, Marching, marching on.
Christ our King and Leader too, We his knights both brave and true;
He has work for us to do, While marching on.**

**We're a young and happy band, Marching, marching on,
Work we find on every hand, Marching, marching on.
Helpful to the weak and small, Brave and kind and good to all,
Ready at the King's least call, While marching on.**

**Marching on, marching on,
Knights so brave and true,
Marching on, marching on,
Our King's work to do.**

SONGS FOR LITTLE PEOPLE, *Permission of The Pilgrim Press*

The World Garden in September

By Julia Logan Archibald

THE little house gardens are lovely, with their pink and white clouds of cosmos, their chrysanthemums and asters, but the big world-garden, spread over fields and through woods, along brooks and roadsides, is lovelier still. God gave Mother Nature such an enormous supply of beauty at the beginning of the season, and though she used it so lavishly in making the spring and summer loveliness, still there is so much left over in the autumn that she seems to feel hurried about getting it used up before winter comes. It just spills over in great splashes and sheets of color. Even the trees begin to show what looks like gorgeous bloom instead of leaves.

Bennie, Clarice and Peggy started out to gather wild flowers, then they thought they would first pick some apples to take along for their lunch. There they are in the picture. The apples are just ripe and the children think that is one of the nicest things about September.

Clarice is tall and can reach the low branches. Bennie has an apple in each hand, but he seems eagerly expecting another. Peggy is laying hers in the basket as carefully as if it were a baby. Her very large sash and very small curls make her a very impressive little person, don't you think?

When there were enough apples in the basket, Clarice said, "Now let's go and sit by the pond and see what we can see."

So, comfortably munching their apples, they rambled along the meadow path between tall clumps of goldenrod and aster. The air was still and heavy and golden, but peeking out of little cracks in the silence were cricket chirps and katydids.

There was a large company of cat-tails standing around the pond, all with brown velvet jackets, ready for fall. They stood very straight and stiff as if they had had orders not to notice the friendly, rosy-flowered joe-pye weeds crowding up beside them.

For a long time the children sat still and watched the water lilies, which might have been drowsy queens floating in royal barges. The only active things they could see were the dragon flies with their blue-green gauzy wings, flitting about from one lovely thing to another.

On the other bank of the pond was a congregation of bee balm trying to get close enough to the water to see the reflections of their splendid scarlet heads. Beyond the bee balm was a host of tall mist-like meadow rue, and beyond the meadow rue as if marching up a little hill, were the sumac bushes with their many flaming torches.

It all seemed too sweet and dreamy to leave, but the sun sank lower and lower, and the shadows stretched out longer and longer across the fields they must travel going home.

The apples were almost gone, but there were no flowers in the basket. How could they choose among so many lovely things?

"Let's pick just two or three of every kind we pass on the way home," suggested Clarice, "and then mother can tell us stories about them."

"Who's going to pick the thistles?" asked practical Bennie.

Nobody offered to do this; so the thistles were left in their prickly, stately, purple beauty, to guard the wayside. The rose mallow flowers were very pretty but so large that Clarice only picked one, and that was about five inches across.

Then they found boneset and ironweed, and in going through a little wood they came across a quaint pretty monkshood leaning for support against its neighbor. And near it was an unexpected treasure, the flower so loved by poets, the deep blue fringed gentian.

Out in the fields again, Bennie was attracted from afar by the brilliant orange milkweed, called butterfly weed, but only picked as much as he could carry.

When they came to a little rocky, sandy path, on higher ground, they found flowers very different from those about the pond. First were merry bands of harebells, called, in songs, "Blue Bells of Scotland." They were ringing silently but emphatically, and perhaps with important news in flowerland. Then there was soapwort, or bouncing Bet, growing everywhere it could find a foothold.

Clarice said that she had read a story about bouncing Bet's family. Some of them once lived in a beautiful garden in England, carefully protected and tended. A few of the seed traveled to America in the pocket of some one who loved the English garden, and they were planted in a sheltered garden in the new land. Then one day the chance came and some of the little seed rode out of the garden into the high-road, and at sight of the great world their hearts grew wild and adventurous. Since then they have spread themselves through the wilderness, rioting in happy bloom, like merry hearted tramps that have no home. They are hardly ever found shut up in a garden nowadays.

There were lots of other flowers, but arms and baskets were so full, and it was growing so late, that the children had to run home as fast as they could.

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REVIEWED BY ELISABETH EDLAND

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Carolyn of the Corners. 3 reels. Exchange, Pathe, 1600 Broadway, N. Y. C. Bessie Lowe. In part 2, cut scene of children sticking out tongues. A story of a New England town and a charity child.

James Fenimore Cooper. 1 reel. Exchange, W. W. Hodkinson Corp., 469 Fifth Avenue, N. Y. C. One of the Great Authors Series. Scenes of Otsego River and surroundings, Otsego Hall in Burlington, N. J., where James Fenimore Cooper was born, etc.

Birds of Crags and Marshes. 1 reel. Exchange, Kineto Co. of America, 71 West 23d Street, N. Y. C. Kineto Review No. 86. The guillemots, baby fulmar, the cormorants, skillful fishers, scenes taken under water, penguins and pelicans, swan and king fisher, European heron, wild ducks, the phalarope, and great crested grebe.

The Upper Nile. 1 reel. Exchange, Educational Film Exchanges, 729 Seventh Avenue, N. Y. C. Arid country irrigated by Shaduf, temple of Isis on Island of Philea, ruins of magnificent temple of Karnak, Stone Statues of Rameses II, step pyramid built 2800 B. C., pyramid of Cheops 4700 B. C., one of the wonders of the world, covers 13 acres, beautiful scenes along the Nile.

Danger Ahead. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 232 West 38th Street, N. Y. C. A safety first warning editorial, showing the danger of using glaring headlights on automobiles. (Note: This film will be loaned without cost with the exception of transportation charges both ways.)

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Fluff and Stuff. 1 reel. Kineto Co. of America, 71 West 23d Street, N. Y. C. The raising and marketing of cotton; the cotton ball, picking; seeding at cotton mill, packing, bailing, weighing, shipping to compress plant, inspected and valued, million dollars' worth of cotton; spinning and weaving, complete material ready for use; scenes showing in operation the essential machinery of the cotton gin, of the compress plant and of the mill.

Climbing a Glacier and a Volcano. 1 reel. Exchange, Kineto Co. of America. Kineto Review No. 190. Lake Tahoe, tramping through snow up Mount Rose in the Sierras, snow scenes, a blizzard, on way to the hut; the volcano of Kilauea, Hawaii, lava caves, visiting crater with its boiling lava and fiery fountains, river of molten lava; night scenes.

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No. 827

No. 829. For the Junior Boys and Girls. A pretty scene showing Church in the distance and boys and girls on their way to it. It is Rally Day and they are urged to be there. Lithographed in full colors with invitation on address side.

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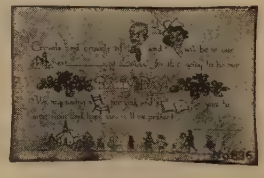

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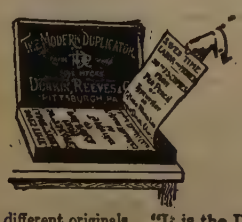

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In the Garden of the East. 1 reel. Exchange, National Non-Theatrical Motion Pictures. Java, picturesque island in the East Indies owned by Holland; Tandjong Priok, Batavia, street scenes, steam railway, bamboo trees, the Botanical Gardens of Buiten-Zoorg, irrigating sugar cane, Chinese ships, bay and fleet of Singapore, junks, old time vessels, making tapioca, native girls, country scenes, native dance, strolling entertainers, Oriental geese.

Week-Day Religious Education and the Public School

(Continued from page 557)

the work carried on simultaneously in the public schools, since the latter agency must make proper provision for those who may not attend religious instruction and since the time that is most appropriate for mental studies is likewise most suitable for religious training, which time should be properly shared by both church and state school. Again, the church cannot provide adequately for religious education on Sunday only, or public-school hours during the week. It is generally impossible to maintain anything like such regular attendance at Sunday sessions as can be fully demonstrated by church-school work in general. Many parents regard Sunday as a convenient time to make visits or excursions with their children, which necessitates that the latter absent themselves from Sunday instruction. It is more difficult, for the same reason, to secure competent instructors who will be as regular at their post of duty on Sunday as public-school teachers are when teaching during the week. Sufficient and suitable time must be provided for the work of religious education in order that more extensive courses as well as more thoroughgoing instruction may be offered than is possible by mere Sunday-school sessions. It is unpedagogical to offer courses of study for young folks with such long intermissions as a six-day interval between Sunday periods or to endeavor to instruct effectively at the fag-end of a public-school day or at week-end periods.

(Continued on page 578)

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However, during the initial stage, when week-day religious education is being introduced into any community, the church should be satisfied with the time not now generally occupied by the public school for the purpose of demonstrating that she can adequately provide curricula, teachers, and funds that will enable her to conduct the work of religious education just as thoroughly as the work of instruction is generally pursued in the public school.

Rally Day and What Came from It

(Continued from page 567)

ing the young folks a chance to be of help by learning to operate the machine for the school. The keen desire of the intermediate boys to run the duplicating machine rivaled the intense interest in the *privilege* of whitewashing the fence that Tom Sawyer offered his boyhood friends.

As a part of the Christmas service, the committee prepared a mimeographed sheet containing thirty-eight different items covering things the school members could do in the way of service. These were checked, signed with address, telephone number, the name of class and department, and placed upon the plate with the gifts of substance. The replies have been tabulated by two of the committee members on 3 x 5 inch cards.

Additional Results

An administrative council, consisting of all general officers and departmental superintendents and assistants, has been organized and informal monthly meetings held to discuss frankly the school problems and help to solve them. There is a monthly conference of officers and teachers which has proved most effective. A standard of promotion with honors has been adopted and all parents urged to help the children attain it. Promptness, dependability and reverence have been strongly stressed with fine results. Boys are bringing in other boys from the street —those who have never been in a Sunday school before.

The question was asked "What might not this church school hope to accomplish with a paid, full-time, fully qualified Director of Religious Education?" Prayers (and strenuous work) are being answered in a most wonderful way, for we not only *have now* a Conference Director of Religious Education who may honor this school by selecting it as one of the centers for a modern church school, but we have at last employed the long looked for Director of Religious Education for this church—a graduate of Boston University —and *she* begins her work with us in September—just four Rally Days from the beginning of this story.

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What Lessons for September?

(Continued from page 563)

Lesson 1 in Course IX, *Jesus and His Message*, sustains the same relation to the other lessons in that course that the political and geographical lessons of grades VIII and X do to the other studies of those courses. It is introductory and connective in character. Passing from the biographical studies in the Old Testament to those of the New Testament, we come into a new world of thought and feeling. The Old Testament characters found their background and their hope in the nation and their nation's God. The heroes of the New Testament put the center of their thinking and their preaching and their living in a Life, a Life which was the light of men. This study is inserted to help the pupils to see and to feel the difference in atmosphere and purpose. The teacher will be glad to have more than one Sunday for the presentation of this lesson with its implications and background.

Begin, therefore, in September with the lessons of Part I in every grade with the satisfaction of feeling that you have a fund of time to draw upon in a rainy day. The chances are that you will find it all too little.

X, *The National Life into which Jesus Came*. This could very well be expanded to cover the studies of two Sundays. By the time this course is reached the pupils who are in high school will have had a glimpse of the majesty of the Roman Empire which furnished the background of the Hebrew national life, and gave to the Kingdom of God which Jesus proclaimed its setting and challenge. Time will be well spent on reports on assigned topics such as travel in the Empire, Roman government of dependent peoples, parties in the Jewish nations, the Jewish hope for a Messiah.

Religious Education Through the Week

(Continued from page 561)

promoter for this educational work that one can secure. If he likes the work himself he will bring others, he will talk about it to his companions, in his home. In one community it is reported that enrolments in the week-day school have been so heavy that it became necessary to stop additional enrolments and start a waiting list of children desiring to be admitted. In this school a recreation period is provided for in addition to the religious instruction, which includes classes in basketry, bead work, sewing, calisthenics, setting-up exercises and hammock weaving. This recreation period is followed by an hour of worship and study.

Perhaps one of the most important questions that come before the director of religious education who is planning the work of the week-day school is the question of

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Promotion Day Plans

(Continued from page 569)

ant sometimes goes with the graduates to the next department and introduces them to their new superintendent. In some schools the assistant or teacher who takes the children to the new department remains with them through the session or even for a Sunday or two until they feel perfectly acquainted and at home in the new surroundings.

Still another plan is for a representative to come from the next higher department at the appointed time and escort the children. For example, a junior pupil comes to the primary room and takes the class promoted from the Primary to the Junior Department to the junior room. The remaining pupils are then reseated, each grade moving to the places formerly occupied by the class just promoted. A representative from the Primary Department then goes to the beginners' room and returns with the little children who now enter the first primary grade, and they are seated in the chairs left vacant by the children who have just passed to the second grade.

Confusion, loneliness and general unhappiness can be avoided by a little careful planning and consideration of a child's feelings. Children should never look forward with dread and foreboding to leaving their present teachers and surroundings. While it is natural for them to regret leaving the teacher whom they love, they should at the same time look forward eagerly to promotion and to the acquaintances and friendships of the next department. This should be the normal attitude, and it will be if the spirit and work of the school is right.

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